The Lutheran Outlook

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Fading Morals

Luther's Theologia Crucis

Hermann Sasse

Ecclesiastical Vestments

William N. Emch

We, the Lutheran Clergy

C. F. Christiansen

The Doctrine of the Trinity

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THE EDITOR'S PAGE

Who's Who. — Dr. Hermann Sasse, one-half of whose article, "Luther's Theologia Crucis," appears in this issue, formerly of Erlangen, now teaches theology in a Lutheran seminary in Australia. The author of "The Origin of Ecclesiastical Vestments," Dr. William N. Emch, is a pastor in Dayton, Ohio. Dr. Emch also conducts a weekly column of answers to readers' questions in the Lutheran Standard. Rev. C. F. Christiansen wrote "We, the Lutheran Clergy," for his parish paper, Christ Church Visitor, in New York City. Somehow I lost the name of the author of "The Doctrine of the Holy Trinity." If he will write me, I will still give him proper credit. Let me suggest to all contributors that they write their name and address on the back of the last page of their manuscript.

Sly Prohibitionists. — In the February Outlook I wrote an editorial, "New Wine," in answer to a tract called "An Appeal to Lutherans" which a number of Lutheran pastors had received and sent on to me. The tract is by Mrs. Alberta A. Nickerson of Pomona, Cal.

Mrs. Nickerson then submitted a brief article, "Biblical Doctrine of Prohibition." At the same time she asked the price on a quantity of reprints of the article in case I published it. I did print it in the June issue to be fair to her viewpoint; and turned over the request for reprints to the printing house.

But I was cagey. I saw to it that her short article would appear on a right-hand page of the Outlook. That was in order that my "addendum," which followed her article, would be on the other side of the same page. In that addendum I showed conclusively, I thought, on the basis of Scripture passages, that there is no "Biblical" doctrine of prohibition. I figured that if Mrs. Nickerson wanted to distribute a page of the Lutheran Outlook as propaganda, she would have to distribute my answer also on the other side. But I reckoned without the cunning of a prohibitionist.

Today I received a letter from a pastor in Montana, enclosing a page he had received from Mrs. Nickerson (later other pastors also sent me copies of the same thing). It is the reprint of the Outlook page containing her "Biblical Doctrine of Prohibition." The lower right-hand corner of that page, where the second paragraph of my "addendum" begins, is neatly clipped away. The reason for that is that this second paragraph begins, "There is no Biblical doctrine of prohibition." She did not want anyone to see that. But how about the other side? I turned the page over and lo, an article from a prohibitionist paper has been printed over my answer in the manner of a palimpsest. It is almost impossible to read either my answer or the superimposed article. These sly prohibitionists! You can't trust 'em.

But, in a way, this is also a confession on the part of Mrs. Nickerson, a confession that she realizes her position cannot stand the light of truth from the Word of God, and that people will not be persuaded by her if they are permitted to hear the other side. So they must not be permitted to hear the other side. This is like the action of the Soviet government in broadcasting its own propaganda and then "jamming" the broadcasts from other countries so that the Russian people will not be able to hear them. It is a testimonium paupertatis.

Preaching Today. — A pastor in Texas writes about the article "Preaching Today," by "Another Layman" in the July issue:

"The author does not sign his name to his article; nor is it necessary. He seems to be the modern counterpart of him who said, 'I thank Thee, God, that I am not as other men are.' Imagine Jesus speaking in that way about His messengers, of whom He said, 'He that heareth you heareth me'!

"Every sincere pastor is deeply grateful for every word of humble, helpful criticism from the pew. But a mere outburst of sesquipedalian verbosity by an unmitigated egotist never did anyone any good. Let laymen write truly constructive, critical articles and they will find a ready response.

"Your magazine is superb, particularly the editorials."

Thanks. Maybe that "Other Layman" was smart in wanting to remain anonymous.

Good Preachers. — Speaking of good preaching, I received a hard question not long ago. A graduate student in theology (non-Lutheran) sent me — and I suppose every other teacher of homiletics in the country — a question in order to obtain material for a thesis. The question was quite simple: list the fifteen best Protestant preachers in America over the last twenty-five years. I suppose there are no fewer than 200,000 Protestant preachers in the land. Who has heard them all? If you heard five a week it would take something like 800 years to hear them all. I told him I would not even presume to name the fifteen best Lutheran preachers. I could probably name fifteen of the better (not best) Lutheran preachers who have preached for me in the last twenty-five years. But I would not want the list published because I know 500 others who would wonder why their names were not on it.

Regular Reading. — A pastor in Wisconsin writes, "The Lutheran Outlook is regular reading in my schedule. I just want to express my appreciation for your analysis of the 'Biblical Doctrine of Prohibition' and 'As Lutheranism Leaves Adolescence' in the June issue."

Thank you.

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The
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EDITORIAL

Morals Code

Senator Paul Douglas of Illinois is chairman of a Senate sub-committee which is investigating the need of a code of morals to regulate the conduct of government officials. The committee asked for expressions of opinion from various higher-ups in the government. The reply received from Secretary of Commerce Charles Sawyer makes a lot of sense. Said Mr. Sawyer:

"Any man who must look up his code of ethics to find out what is proper or improper for him to do is too innocent to be around Washington. If he does not know that it is improper for him to accept a gift, no finding or supervision by a commision will educate him. If he is willing to accept a gift, even though it is improper, he will regard any suggestion from a commission with derision."

There is a difference between a need for morals in government and a need for a code of morals. We certainly need morals in government. But that means that we need moral men from the top down—

"Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps."
—Holland.

But how are we going to get that kind of men in office? Certainly not by compiling a code of morals and handing it out to the deep-freeze, mink coat fraternity. But by cleaning out those of that ilk and electing only men of proved moral character who will not tolerate anyone of different stripe around them in appointive positions.

Good codes do not make good men; good men make good codes and good customs and good practices. With Mr. Sawyer I believe that any person who needs a printed code to tell him what is honorable and honest is not to be trusted in office.

We already have a perfectly good code in the Ten Commandments. But even the Ten Commandments do not make a good man. A good man is produced by the grace of God. Then he begins to live by the code; not, however, from fear of the consequences if he does not, but because it is his nature to do so. If it is not his nature to be honest and honorable, no code will produce that kind of living.

California Question

In its issue of August 8, the *Christian Century* had an article by Harold E. Fey entitled "Should Parochial Schools Be Taxed?" It is a discussion of the parochial school issue in California.

The legislature of California recently passed a bill exempting private schools from taxation, and Governor Warren signed the bill. The California Taxpayers Alliance is now gathering signatures to a petition asking that this issue be put on the ballot so that the people of the state may express their wishes in the matter. According the the *Christian Century* the C. T. A. is supported by Protestants and Jews. According to the *Monitor*, Catholic newspaper in San Francisco, the C. T. A. is a front for Masons. Both could be true, of course.

Dr. Fey takes the position in his article that California should reverse the action of its legislature and continue to tax parochial schools, even though it is the only state to do so. He seems to think (1) that the new law was "put over" on the state by devious means; (2) that

Catholic arguments in favor of exemption of parochial schools do not hold water; and (3) that other denominations which have parochial schools—Baptists, Episcopalians, Lutherans and Seventh-Day Adventists—are short-sighted, or perhaps blinded by the financial benefits to themselves, when they favor the same law that the Catholics favor.

1. As to whether the Catholic Church brought pressure to bear on the legislators, I do not know. It certainly would not be out of character for them to do so. But the *Christian Century* is not trying to deny the Catholic Church the right to try to influence legislation, I am sure. For when the McCollum case was before the Supreme Court, the *Christian Century* exerted its not inconsiderable influence in support of the atheist petition to abolish released-time religious education in the schools of Illinois. That was not an attempt to sway legislators. Those who supported the McCollum suit were presenting arguments before a court. But since many judicial decisions are in effect legislation, there is no essential difference. If there were a Christian lobby in Washington arguing before a Congressional committee against universal military training, I believe the *Christian Century* would be on the side of those lobbyists. (I would, too; I am not criticizing the CC for that). But if we want the right to try to influence legislation, we cannot deny the same right to others.

If the Catholics in California inspired and led acts of intimidation against the circulators of referendum petitions, as Dr. Fey indicates, I am not defending them. Since the state has initiative and referendum laws, it is perfectly legal and proper for any group of citizens to seek to have a law put on the ballot for the voters to approve or reject. Let the people of California decide the matter for themselves, according to the laws of the state.

2. The article by Dr. Fey says that the arguments of those in favor of exempting parochial schools from taxation (principally the Roman Catholics) are not sound arguments. It quotes approvingly a letter written by Mr. Lloyd E. Wilson, "a prominent Mason":

"To attempt to justify such action by making reference to money saved the taxpayer by private schools is to insult one's intelligence. The American people, committed for more than a hundred years to free public schools, have never asked any group, church, or society to bear any part of the burden; and no group, church, or society has ever started their own schools for the purpose of relieving the American people of any part of the burden. Church schools are founded, as everybody knows, for the sole purpose of advancing the aims and purposes of the church, and any support given them directly or indirectly is aid to a religious body in violation of all American tradition and principles."

Granted that a church school it started with the primary aim of serving the church, it does not follow that it does not also serve society at large. It is not true that the American people is "committed to free public schools," as the "prominent Mason" declares. When the state of Oregon, several decades ago, tried to abolish parochial schools and compel all children to attend the public schools, the U. S. Supreme Court held the Oregon law unconstitutional. Those who support private schools believe that the product of such a school is not only likely to be a better churchman but also a better citizen. Certainly the evidences of immorality are no good argument for our present secularized system of public education.

But beyond that general argument for the value of church schools, it cannot be denied that the recent increase in Christian day schools in California was a real service and financial benefit to the state. During the war people from other states poured into certain areas of California in such numbers that the public school systems of those areas were almost demoralized. Children went to school in shifts, or were housed in drafty, makeshift buildings until the school building program could catch up with the sudden large increase in pupils. Under such circumstances, every church that decided to start a school and house it on its own premises was rendering a distinct service in lessening the pressure on the public school system.

3. Dr. Fey implies that Protestants who are in favor of tax-exemption for private schools are blinded by the financial advantage to themselves. He says:

"Some groups of Baptists, as well as Lutherans, Episcopalians, and Seventh-Day Adventists, maintain their own schools and so have financial reasons for siding with the Roman Catholic Church. . . . Expenses are heavy and it is not surprising that many supporters of Protestant schools have seized the chance to save money by riding the tail of the archbishop's ample robe."

Isn't it possible that the Protestants who support their own church schools (as well as the Roman Catholics) may have some honorable reason for asking for tax exemption? And if they have, is it wrong for those Protestants to do so simply because that puts them on the same side of the argument with the Catholics? Is there any particular virtue in being on the opposite side of any question from the Catholics? Or is that any way to determine what is right or wrong in any given issue?

Let us see what honorable reasons may be advanced in favor of tax-exemption for parochial schools, and not jump to the conclusion that those who want it are merely trying to protect their pocketbooks.

a. California is the only state to tax private elementary and high schools (until the recent bill was enacted). The very fact that all other states exempt schools argues that the large majority of Americans believe they render a service to the body politic which deserves recognition.

b. California has in recent years exempted private (church) colleges from taxation. If the college, which reaches only a small per cent of our future citizens, deserves such a concession, how much more the elementary school which reaches and trains so many more!

c. Churches are exempt from taxation because the American people believes that they are a valuable asset in teaching citizens morality, obedience to law, respect

for authority, and love for one's fellow man under God. These very ends are better accomplished in a church school than from a church pulpit .

Dr. Fey's article raises many questions which it does not answer. It asks:

"If parochial elementary and high schools are taxed, why exempt colleges and seminaries? And if church schools are taxed, why exempt charitable institutions and the churches themselves? Since parochial schools are exempted in other states, why should they be taxed in California? . . . Will the separation of church and state be better maintained with a tax or without it? If the state may not support the church, should the church be compelled to help support the state? Do the churches have a public function which entitles them to exemption? If so, is tax exemption a form of subsidy for the church, requiring the nonchurch population to support the churches against its will?"

But all through his article it is plain that he is on the side of those who want the exemption law to be recalled in California. I am not, and it is not because my pocketbook is involved in the matter. I believe the American principle of exempting churches and church schools from taxation is a sound principle and worthy of being perpetuated. It is a sample of the friendly cooperation between the state and all the churches which is distinctly and historically American, and which the *Christian Century* seems not able to reconcile with the concept of separation of church and state.

Fading Morals

The scandal at West Point, the dismissal of a large number of cadets at the U. S. military academy for cheating in exams, came as a shock to the nation. But it should not have come as a surprise. They violated a code of honor which they had been taught by word of mouth to respect. But they had been taught otherwise by the example of many persons in high position, namely that crime consists not in doing wrong but in being caught.

There was that general who was in charge of the tank development program in Detroit. He was found guilty of accepting gifts and favors from people who wanted government business, and was removed from his position and sent for a tour of duty in Germany as a punishment. He is reported to have said, in effect, "I did only what anyone else would have done, but I got caught at it."

There were the revelations in connection with the five-percenters, the peddlers of influence in Washington. Various persons high in the government received deep-freeze units as gifts and accepted them. There was the $9,000 mink coat episode. There were the government servants who accepted free hotel accomodations on vacations in Florida. There were the Congressmen who were convicted of accepting "kick-backs" out of the salaries of persons to whom they gave employment. There was the brazen selling of offices in the state of Mississippi.

Above all, there was the attitude of the administration in power in respect to two occurrences: the surprise attack by the Japanese at Pearl Harbor, and the vote frauds in Missouri. In neither case was the public permitted to discover the facts, The Pearl Harbor matter was officially whitewashed. The Kansas City vote frauds were simply not investigated by the Department of Justice, and presently the impounded ballot boxes were stolen from a locked room and the evidence was gone.

The testimony of such events is not lost on the rising generation. It tells them that in America today the smart people do not operate by any fixed code of ethics. The question is not, "What is right?" but "What can I get away with?" And then we are surprised at the news that basketball players conspire with gamblers to throw games for personal profit! And we are surprised that the young men at West Point cheated in their exams! Why should we be surprised? Isn't that what they have been taught by example? Rep. Donald Jackson of California included the following poem in the Congressional Record. It is a parody on "You are old, Father William," from *Alice in Wonderland,* and is an imaginary conversation between a West Point cadet and the occupant of the White House.

"You are old, Father Big," the West Pointer said,
"There are crooks in the tail of your kite;
But when we peer over a shoulder or two,
We are sacked. Do you think that is right?"

"In my youth," the politico answered the boy,
"The truth was a blade, sharp and clean.
But that was before I had entered the door
Of a midwestern city machine."

"You're the boss," said the boy, "you could fill us with joy.
If disharge from the Point you would foil.
We are guilty a bit, but less, I submit,
Than Vaughan and Dawson and Boyle."

"In my youth," said the man with aplomb and elan,
"I kept all my ethics quite supple.
Now I don't even blink when a friend gets a mink,
Much less if she gets her a couple."

"You are old," said the boy, "one would hardly suppose
That your skill was as steady as ever.
Yet you buffet the gale, keeping pals out of jail;
What makes you so awfully clever?"

"I have answered three questions and that is enough,"
Said the boss with an unpleasant laugh.
"Go learn how to parrot the words of the wise;
You may land on the Joint Chiefs of Staff."

I am afraid we can expect more revelations of a similar nature. Things are not going to get better until the American people gets indignant enough to demand scrupulous honesty on the part of all its public servants, and a return to the high principles and the strength of character and the moral fibre that once made America great.

Roman Catholics Take Over Public Schools by Tricky Methods

(Guest Editorial)

In a number of districts throughout the United States the Romanists are following a set pattern to get control of the public schools. They insinuate themselves into the good graces of the community by allowing the public schools to be operated in their buildings in certain crises as when the public school is overcrowded, when there are so few pupils that they can convince the people that the parochial schools can easily accommodate them, or when the public buildings are inadequate. They also declare parochial schools are public schools.

It is the old story of the spider and the fly, "Will you come into my parlor?" When the public school pupils are registered the parochial schools demand public tax money, and in no time public money is used to support the Roman Catholic schools.

Numerous suits have been brought to clean up the matter. One of the latest is in Missouri, by the Association for Free Public Schools. This suit asks the court to issue an injunction to prevent further expenditures of tax money for unconstitutional purposes.

In this suit the article of the Constitution which is violated is cited as follows:

"That no money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect or denomination of religion, or in aid of any priest, preacher, minister, or teacher thereof, as such; and that no preference shall be given to nor any discrimination made against any church, sect or creed of religion, or any form of religious faith or worship."

Even more explicit is Article IX, Section 8, of the Constitution, which reads:

"Neither the general assembly, nor any county, city, town, township, school district or other municipal corporation, shall ever make an appropriation or pay from any public school fund whatever, anything in aid of any religious creed, church or sectarian purpose, or to help to support or sustain any private or public school, academy, seminary, college, university, or other institution of learning controlled by any religious creed, church or sectarian denomination whatever; nor shall any grant or donation of personal property or real estate ever be made by the state, or any county, city, town or other municipal corporation, for any religious creed, church, or sectarian purposes whatever."

The Association for Free Public Schools is also aware of a ruling of the Missouri Supreme Court in 1942 (Harfst vs. Hoegen, 163 S. W. (2d) 609), wihch held it to be unconstitutional for sectarian schools to move into the public school system in order to obtain aid from the public treasury.

This ruling, delivered in the "Meta" case, is significant because it settled a controversy between two factions of the same denomination.

* * * *

The suit enunciates the following violations:

So-called "public schools" are being operated in sectarian buildings on sectarian property, causing abandonment influence in behalf of a particular religion.

A number of parochial-public schools are used simultaneously as schools and as living quarters by members of religious sects for the performance of their distinct religious rites.

Certain school officials, the suit charges, employ teachers who are under obligation to propagate their particular religion. While teaching, they are garbed in distinctive clothing. This is incompatible with the non-sectarian character of free public schools.

These sectarian teachers, it is further claimed, are not chosen by public school officials because they meet certain qualifications. They are named by religious authorities, and their names presented to school officials for approval.

These sectarian teachers, the suit points out, draw meager salaries compared with those paid professional lay teachers. Their salaries are low because they derive their support from religious orders, to whom they are subservient.

Having taken an oath of poverty, these sectarian teachers turn over to their orders the salaries that are paid them from public school funds. Thus tax moneys go to support religious orders.

These religious teachers, dressed in the distinctive garb of their orders, are teaching in tax-supported schools that display the insignia of their faith.

Pupils attending these denominationally-controlled, tax-supported schools are brought to school in buses at public expense. The pupils should not be forced to wait, either prior to or after regular school hours, because of religious requirements.

Before or after regular school hours, the suit charges children of the sect in control of the school attend religious instruction. Children who are not of that faith suffer embarrassment and are exposed to proselytism.

The suit also charges that these denomiationally controlled, tax-supported schools purchase with tax money books, pamphlets and pictures that serve a sectarian purpose.

These tax - supported, denominationally - controlled schools are regarded in their respective communities as church-related or parochial schools.

In one of the local school districts named in the suit religious festivals are observed that are not legal holidays, and pupils are compelled to make up for lost time.

The Missouri Association for Free Public Schools is not opposed to private schools maintained at private expense. Though parents have the right to send their children to a private school, they have no legal claim to public support. This does not constitute double taxation because it is a matter of personal choice, not of necessity or compulsion. The state can only offer one standard of approved free public education. This it does, and makes it available to all children. Any other system would destroy the American tradition of religious liberty.

—Bulletin, Friends of the Public Schools.

Luther's Theologia Crucis

Hermann Sasse

"Unum praedica, sapientiam crucis!" That is the answer which Luther gives upon the vital question of the ministry of all ages: "What shall I preach?" The wisdom of the cross, the word of the cross, a great stumbling block to the world, is the proper content of Christian preaching, is the gospel itself. So thinks Luther and with him the Lutheran Church. The Christian world regards that as a great onesidedness. The cross is just a part of the Christian message besides others. The Second Article is not the whole Creed, and even in the Second Article the cross stands in the midst of other facts of salvation. What a narrowing of the Christian truth is Luther guilty of—thus we are told by some Lutherans to-day—by his limiting real Christian theology to the theology of the Cross. Is not there also a theology of incarnation and a theology of resurrection? Must not the theology of the Second Article be supplemented by a theology of the Third Article, a theology of the Holy Ghost and His activity in the Church? Luther had, indeed, very much to say about these things also, e. g. in his doctrine on incarnation and in his theology of the sacraments. Besides he had an understanding of the article of creation as hardly any theologian before him.

Thus the question arises what that alleged narrowing, that much criticized onesidedness of Luther's theologia crucis means. The theology of the cross apparently does not mean that for the theologian the whole church year shrinks to Good Friday. It rather means that one cannot understand Christmas, Easter, or Pentecost without Good Friday. Luther was, alongside of Irenaeus and Athanasius, one of the great theologians of the incarnation. He was that because he saw the cross behind the manger. He understood the victory of Easter as well as any theologian of the Eastern Church. But he understood it because he understood it as the victory of the *Crucified*. The same can be said of his understanding of the activity of the Holy Ghost. It is always the Cross which illuminates all chapters of theology because the deepest nature of revelation is hidden in the Cross. This being so, Luther's theologia crucis wants to be more than one of the many theological theories which have appeared in the course of the history of the Church. It claims to be, in contrast to another theology which is prevailing in Christendom and which Luther calls the "theologia gloriae", the correct, the scriptural theology with which the Church of Christ stands and falls. Of the preaching of this theology only, Luther thinks, can it be said that it is the preaching of the Gospel. —What then is this theologia crucis?

2.

It was a long way which the Church had to go until in Luther's theologia crucis she gained the full understanding of the Cross of Christ. It has often been observed how small a role the Cross plays in the theology of the Ancient Church. It is true, the Church of the first centuries as well as the Church throughout the ages has lived by the death of Christ and has known that. Every Lord's Day, every celebration of the Eucharist made the death of the Lord a present reality. There has never been another Eucharist. Hardly another passage of the Old Testament is quoted by the Fathers as often as Isaiah 53. The sign of the cross was already in the 2nd century an established Christian custom. Christian art, however, represents our redemption by showing the types of the Old Testament, not the scenes of the passion of Christ. Reluctantly only in the fourth century Christian sculpture begins to represent the narrative of the passion as one of the many gospel stories. And theoolgy is not able to say very much of the death of Christ either. As soon as the great question is put: Cur Deus homo?, it is understood as a question for the reason of the incarnation rather than of the death of Christ. The doctrine of the Cross is contained, not yet understood as a doctrine of its own, in the doctrine of incarnation. It is also contained in the mystery of the resurrection as what we call Good Friday and Easter are celebrated by the oldest church at the same time in the festival of "pascha". The actual event of our salvation is the incarnation: "On account of His infinite love He became what we are, in order that we might become what He is." (Iren. adv. haer. V praef). And the beginning of our redemption, of our resurrection is His resurrection.

Thus for the Ancient Church, as even to-day for the Eastern Church, the Cross is hidden in the miracle of Christmas and in the miracle of Easter. The darkness of Good Friday vanishes in the splendour of these festivals. The Cross is outshone by the divine glory of Christ Incarnate and the Risen Lord. Still a long time after the Church has begun to represent in its art Christ Crucified, the glory outshines the cross. When at the end of the Ancient World and in the early Middle Ages in the triumphal arch of the church above the altar Christ Crucified takes the place of Christos Pantokrator, He is still shown as king and triumphant. The Christ of the Ancient Church and the Christ of the Romanesque churches of the Middle Ages does not suffer. He remains triumphant, even on the cross. And the cross, too, appears always as the sign of victory rather than of suffering and death: "In hoc signo vinces." "Vexilla regis prodeunt fulget crucis mysterium."

Why is that so? How is that limitation of Ancient Christianity and its theology to be explained? Certainly it must not be forgotten that the divine revelation given in Holy Scriptures is so rich that whole centuries are necessary to understand its content fully. It cannot be expected that the Church of the first Ecumenical Councils should have solved already the problems of the medieval Western World. The selection of the problems by the Fathers, however, was already determined by the horizon of their life and thought. What bad taste must it be for a Greek to represent that scene! Would you hang a painting showing a criminal on the gallows in your dining room? As to the meaning of redemption the Greek Fathers could not get away from the idealistic conception of man. Even the great Athanasius never considered, "quanti ponderis sit peccatum." They all are Pelagians. For them as for Dostoiewski and all Russians the sinner is lastly a poor sick person to be healed by patient love and heavenly medicine, not, as for the Romans, a criminal, an offender of the law who would need discipline and justification. But how can I understand the Cross, if I do not know by whom and by what Christ was brought to the Cross? "I cause Thy grief and trembling;—My sins, in sum resembling—The sand-grains by the sea—Thy soul with sorrow cumbered—And raised those woes unnumbered—Which press in dark array on Thee." The lack of full understanding of the greatness of sin is the reason why the Ancient Church and the Church of the East never reached a theologia crucis.

3.

The theologia crucis belongs to the Western Church, and it starts, as every real theology, from the liturgy. These liturgical beginnings refer to the Orient, and especially to the Syrian Church. Did the relationship of the Syrians to the language and by that also to the thought of the Old Testament lead to a better understanding of the Old Testament Gospel of the Lamb of God? The Agnus Dei was included in the Roman Mass by a pope of Syriac origin around 700 A.D., as likewise the mentioning of the Lamb of God in the Gloria originates in the Orient. Besides the original Syrian territory Jerusalem is the place where the death of our Lord has naturally been commemorated in a special way. Here the Church of the Holy Sepulchre, built by Constantine, with the alleged relic of the Holy Cross, became the destination of pilgrimages from all parts of Christendom and the starting point of the veneration of the Cross which presently spread throughout the whole Church and found its first center in the West in the Church of "Holy Cross in Jerusalem" at Rome. This veneration of the Cross, still to-day a part of the Roman Liturgy of Good Friday, may be called the oldest form of the theologia crucis. By way of the veneration of the Cross and the relics of the cross the devotion for the Crucified became an important feature of medieval Western piety. The two great hymns of the cross which still to-day belong to the liturgy of Good Friday, the "Pange lingua gloriosae" and the "Vexilla regis prodeunt," are hymns addressed not to the Crucified, but to the Cross. Venantius Fortunatus wrote them about 600 A.D., inspired by the enthusiasm for the relics of the cross which Emporer Justin II had sent at that time to the Franconian Queen Radegundis. The "Pange lingua" praises the "Crucis trophaeum," the cross as the sign of victory, and addresses it, the holy cross, the holy tree of the paradise which had become the instrument of salvation. The application of that old Christian idea reminds one of the cult of holy trees which was common to the Germanic peoples:

"Sola digna tu fuisti
Ferre mundi victimam
Atque portum praeparare
Arca mundo naufrago
Quam sacer cruor perunxit
Fusus Agni corpore."
"Tree which solely wast found worthy
Earth's great victim to sustain,
Harbour from the raging tempest,
Ark that saved the world again,
Tree with sacred blood anointed
Of the Lamb, for sinners slain."

In the same way the powerful hymn of battle and victory, "Vexilla regis prodeunt" addresses the holy tree (arbor):

"O crux, ave, spes unica
Hoc passionis tempore
Piis adauge gratiam
Reisque dele crimina."
"Hail Cross, thou only hope of man,
Hail on this holy passion-day
To saints increase the grace they have;
From sinners purge their guilt away."

It was a long way which had to be gone still from this adoration of the holy tree to the "Salve caput cruentatum," which 500 years later became the salutation of the High Middle Ages to the Crucified.

On closer examination this oldest theologia crucis appears to be a typical example of what Luther later called theologia gloriae. The Cross is a direct revelation of the glory of God on earth. Triumphantly it precedes the victorious armies of the Christian emperors and the valiant hosts of the Church Militant. As in the first centuries the demons fled from the sign of the cross so now the enemies of the Church flee in confusion where the banner of the cross or the relics of the cross appear. Who can resist the power of this sign? The Cross is the sign by which unfailing victory is gained. In it God's power becomes visible and real in the world.

4.

A deep change in the innermost life of Christendom took place when in the churches and monasteries of Europe the suffering of the cross was for the first time understood. This change becomes visible in the crucifixes of the Middle Ages. The Crucified now no longer stands as victor on the tree of the cross as in the Romanesque period, but he hangs on the cross, suffering, late even writhing in pains, and dying. Completed is this change when in the Later Middle Ages the great cruci

ixes in the arch of triumph in the Gothic cathedrals how in quite a realistic way the Crucified no longer as he divine victor, but as the man of sorrows. The depth f the suffering of Christ is felt. The Christus humilis, he God-man in the state of deepest humility, becomes the rother of man. And the imitatio Christi even in the ense of a mystic feeling of all pains of the Crucified be-omes an ideal of medieval Christian piety. Certainly it vas a small minority only of the church people who ex-perienced that. But all were at least touched by that dea. The liturgy and the whole atmosphere of the hurches already took care of that.

Now it is significant that this discovery of the suffer-ng and death of Christ as a terrific reality went together vith a more serious understanding of sin and the remis-ion of sin, as it had not been found in the same way in he Ancient Church. A lot may be said against the medi-eval doctrines of sin and justification. It is true, nobody had reached at that time the depth of the Biblical under-standing of sin. The whole system of penitence was faulty and even a denial of the gospel. In spite of all hat the observation remains true, that those people at least took sin more seriously than modern Protestants, ncluding the theologians. People knew that they were sinners and needed absolution. "How shall I find a gracious God?" For a thousand years this question had moved theology of the Latin Church before it became he question of the Reformation. For many centuries it had brought the most pious men of the Middle Ages nto the monasteries before it became the vital question of the last great medieval monk. In those 1000 years Christendom had learned that the two belong together: he sin of the world and Christ's suffering, my sin and Christ's death on the Cross, although it was not yet possible to find an answer to the question, *how* they be-long together. In pondering over this problem the Medi-eval Church develops its theologia crucis.

The greatest result of this theology is the small and simple, and yet daring and profound book by Anselm of Canterbury "Cur Deus homo?" Much might be and indeed must be said against Anselm's attempt to prove the miracles as necessary and reasonable, to figure out God's plan of salvation and the cost of carrying it out, and whatever else is objectionable in the theory of An-selm. It remains true, however, that here the great theological thought of the satisfactio vicaria has been completed for the first time. Medieval theology already has criticized and corrected Anselm and often more con-vincingly than modern theologians have done. But the Church never took notice of the protest which has been voiced again and again against the doctrine of satisfac-tion. It is a remarkable fact that the doctrine according to which the death of Christ is the satisfaction for the sins of the world is the only doctrine of the Middle Ages which eventually found general assent. The medieval doctrines on sin and grace have remained in dispute. The dogma of transsubstantiation has been limited to the Roman Church. All doctrines developed in the 16th century are limited to certain sections of Christendom. But the doctrine of the satisfactio vicaria has been dogma-tized by the Lutheran, the Reformed, the Anglican, the Roman Churches independently in their respective con-fessions. For never before was this doctrine a dogma. The Nicene Creed does not say anything about how the "propter nos homines et propter nostram salutem" "for us men and for our salvation" is to be understood. It was the Augsburg Confession which first taught that Christ "sua morte pro nostris peccatis satisfecit" (CA 4). The Reformed Confessions teach correspondingly, and likewise the Council of Trent (sessio VI, 7). The Thirty-nine Articles as far as I see, have not the word "satis-factio." They teach that Christ died "ut Patrem nobis reconciliaret, essetque hostia non tantum pro culpa ori-ginis, verum etiam pro omnibus actualibus hominum peccatis." In the "Homily on Salvation" however this is explained: . . . "to make a sacrifice and satisfaction, or, as it may be called, amends to His Father for our sins."— This, then, is the actual contribution of the Middle Ages to the theology of the Cross.

5.

If the question is raised wherein Luther's contribution to the theologia crucis lies, one is at first inclined to find it in the way Luther appropriated the comforting faith in Christ's atoning death. Luther has indeed experienced and shown others what it means to believe in Christ Cru-cified and that a soul in deepest distress and despair can find peace and real life in that faith. We must, however, not forget that there was also faith in Christ as the only Saviour, and comfort derived from that faith, in the Mid-dle Ages. Luther himself was deeply convinced that it was this faith by which the saints of all times, the Church of all ages had lived. When Thomas Aquinas on his way to the Council of Lyons was taken ill and knew that he was going to die he received his last Eucharist with the words: "I receive thee, ransom-price of my soul. Out of love towards thee I have studied, passed watchful nights, and exerted myself. Thee have I preached and taught. . ." Thus the greatest thinker of the Middle Ages leaves his uncompleted work—he was not quite 50 years old. Forgotten is all the wealth of philosophical and theological learning. The great system of thought which comprises earth and heaven, world and super-world has shrunk to the one thing needful. Now he, like St. Paul I Cor. 2:2 knows nothing save Jesus Christ and Him Crucified, whose body and blood he receives for the last time on earth, the ransom-price of his soul. This Christ is the content of all theology. Forgotten is the theologia gloriae of the semi-pagan proofs of the existence of God at the beginning of the Summa Theologica. For-gotten the belief in the abilities of the natural man, for-gotten the "triumph of theology" which Thomas had won in the overcoming of Averroism and which had become a subject of Christian art. This Christian, this truly evan-gelical side of the Middle Ages must always be kept in mind if the Reformation is to be understood rightly. The

evangelical core of the mass, the "Tu solus sanctus" of the Gloria, the "non aestimator meriti, sed veniae largitor" of the Canon Missae, the Kyrie and the Agnus Dei, the words of the Holy Communion and the baptismal formula, the "Rex tremendae majestatis, qui salvandos salvas gratis" "King of majesty tremendous, who does *free* salvation send us," of the Mass for the dead, the constant pointing to the thief on the cross: all these things have, according to Luther, preserved the Church in the Middle Ages and are preserving it at present in Roman Catholicism. The sola gratia, we should never forget that, is a possibility also within the Roman Church, though only one possibility besides others and so that it never may become the sola fide. For whatever the Roman Church may be otherwise, she wants to be and is also the Church of the Cross, Church of the Crucified, whose sacrificial death plays a greater part in the life and thought of that Church than many Protestant Churches. God alone knows whether perhaps in our time more Catholics believe in the saving merit of Christ as the only source of salvation than Protestants.

Luther, moreover, was obviously more than a Roman Catholic Christian who, like many of his fellow-believers and perhaps in a particular way, believed in the Crucified as his only salvation. His theologia crucis is different from that of pious Christians of the Middle Ages. Where lies the difference? The difference becomes visible there where Luther draws the demarcation line between the theologia crucis and the theologia gloriae. While Luther in the spiritual experiences of his strife for a gracious God learned to understand what the cross of Christ means for us men, he realized, as nobody before him, the deepest nature of the revelation of the Cross. He did not see the depth of the divine love, also revealed at the cross, but he saw, while understanding both, the deep mystery of the way God comes to man. He saw the secret of God's dealing with man, the mystery of the revelation itself. (to be concluded.)

The Origin Of Ecclesiastical Vestments

William N. Emch

The New Testament Church has no divinely prescribed liturgy, or order of service. The same is true of the dress of the officiating minister. Under the Old Covenant it was different. At that time God's people had fixed forms of worship, and the priestly garments for every occasion were minutely prescribed by the Lord. We are grateful to God that this galling yoke of Old Testament ceremonial law is no more in force. Let us duly appreciate the liberty and freedom that is ours.

This evangelical freedom, however, does not mean license or extreme individualism. "Let all things be done decently and in order," says St. Paul. This exhortation was uttered with reference to proper form and decorum in public worship. Again, the same apostle declares: "All things are lawful to me, but all things edify not;" and he urges us to "follow after things wherewith one may edify another." To honor God and to find edification, therefore, should be the ultimate aim of all worship and church service. Every thing about our worship that tends to edification should be fostered, but all that tends to lead in the opposite direction must be scrupulously avoided.

The Lutheran Church confesses that "unto the true unity of the Church it is sufficient to agree concerning the doctrine of the gospel and the administration of the Sacraments," and that it is not "necessary that human traditions, rites or ceremonies, instituted by man, should be alike everywhere." Our Church therefore has no historical vestments, no prescribed liturgy or order of service, which is accepted and used everywhere in all her churches. Nevertheless, ours is a liturgical church. We have order and set forms of worship, and in the main features our liturgies agree. However, in the use of vestments, church customs and ceremonies, there is quite a diversity among us.

Up until three or four decades ago many of our faith denounced all ecclesiastical vestments; crosses, candles and statues were taboo. Even the high altar was decried as "Catholic." The writer well remembers when not a few of our congregations, including some of the larger and more prominent, would not permit the singing of the responses of the liturgy. We are grateful that this narrow and biased view has all but ceased to exist in our midst. As we have come into possession of more stately, attractive and churchly houses of God, there has also been steady progress made in introducing a more dignified solemn and beautiful order of service. This is true not only of the Lutheran Church, but of most of the larger Protestant denominations. When I entered the ministry fifty years ago, the Catholics, the Episcopalians and a part of the Lutheran Churches were the only ones that had a robed minister. Altars were not to be found in the various branches of the Reformed body of churches. Few were the high altars even among us. But in the past half century there has been a decided trend toward a more formal order of service. Also in the use of vestments, candelabra, statues, paraments, pageantry, etc., there has been a marked increase. Many people who but a few years ago denounced all these things as relics of popery now are seemingly vying with each other in introducing them. It is surprising to find what varied colored and elaborate choir vestments are found in some churches where less than thirty years ago the pastor was not per-

mitted to wear even a common black gown. From one extreme I fear we are now about to rush into the extreme in the opposite direction. The modest, black robe of the officiating minister is no longer enough, though it has been in general use, among most German Lutherans at least, since the days of the Reformation. We are now told that it is unchurchly and even unLutheran. It will not stand the test of history; it will not stand the liturgical test. It has no symbolical significance.

My seminary training in respect to ecclesiastical vestments and even in respect to liturgy must have been woefully lacking, if not even misleading. According to the "authorities" on these subjects whose recent books have fallen into my hands, my revered professors were either ignorant of or indifferent toward proper customs and ceremonies in connection with the liturgy, and of the correct and historic vestments befitting a Lutheran clergyman in the sanctuary.

In some of our churches I am told there is an especially appointed officer whose duty it is to assist the pastor in putting on his vestments, and he is not supposed to go before the altar until this official has looked him over, and pronounced him properly attired. Some time ago one of our older pastors preached at one of these "high church" Lutheran churches. He was astonished at all that was put on him in order properly to preach the gospel. When the pastor of that congregation met him after the service, he had no comment concerning the message he had delivered for the special occasion that was being celebrated, but he did say: "Brother, you carried your vestments in a very acceptable manner." Is this a straw that indicates the direction of the wind?

Several years ago two brothers visited in San Antonio, Texas. On their return one of them said to me: "They have some beautiful churches in San Antonio, but oh, what sticklers they are when it comes to vestments, set form and ceremony. The Papists have nothing on them when it comes to these things." If I mistake not, he was asked to put on a robe when on a weekday he wanted to see the altar and the chancel more closely, and view the church from that point of vantage.

When I think of the great change that has taken place among us, pertaining to these things, in the years of my ministry, I wonder what it is going to lead to and what we may expect in the next fifty years. I also ask myself: What is the cause of it all? Are the people of the church becoming more devout, more Christ-like and spiritually minded? Does this decided trend toward richly embroidered vestments, and set forms and ceremonies augur good or evil for the future of our Church? Does history and observation help us to find a correct answer to this question? History informs me that usually as spirituality decreases pomp and parade increases.

Some months ago I received a letter intended for the Question Box of the *Lutheran Standard* that ran about like this: "As long as I can remember our pastor wore the usual plain black robe when conducting worship in church. Now our new minister insists on changing this custom. He tells us that the black ministerial gown is too somber and gloomy, and also does not properly symbolize the glad tiding of the gospel. Moreover, he claims that the black robe is neither historical nor truly Lutheran. Please give us the history of these ecclesiastical vestments." At the time I did not have the courage to venture into print on this question, so I gave that deacon a private reply. However, I decided that I would try to get information on the history and origin of the present-day priestly garments, which are so alluring and seemingly are getting ever more popular among many of our people.

I have gathered some information which to me is quite amusing as well as illuminating. My chief source of authority is the Catholic Encyclopedia and the Encyclopedia Brittanica. When this article which was originally prepared as a conference paper, was all but finished I got into possession of a recently published book by Herbert Norris: *Church Vestments, Their Origin and Development* (E. P. Dutton and Co., Inc., New York). This book I find substantially agrees with the authorities above mentioned.

Under the article, "Costume, Clerical" in the Catholic Encyclopedia we read: "It seems that in the early centuries of Christianity no distinctive dress was adopted by ecclesiastics. . . The most explicit testimony (for this) is that afforded by a letter of Pope Celestine in 428 to certain bishops of Gall, in which he rebuked them for wearing attire which made them conspicuous, and lays down the rule that we (the bishops and clergy) should be distinguished from the common people (plebs) by our learning, not by our clothes; by our conduct, not by our dress; by cleaness of mind, not by the care we spend upon our person." "In the sixth and following centuries we find that in Rome and in the countries near Rome the civil dress of the clergy began markedly to differ from that of the laity, the reason probably being that the former adhered to the old Roman type of costume with its long tunic and voluminous cloak, representing the toga; whereas the laity were increasingly inclined to adopt the short tunic with breeches and mantle, of the gens bracata, i.e. the Northern barbarians, who were now the masters of Italy. Probably this Roman influence made itself felt to some extent throughout western Christendom."

Lo, here we have the origin of the clerical robe. It is simply the child of the tunic worn by the people of the old Roman Empire. The conservative clergy clung to the old style of dress, while the more liberally minded layman more and more adopted the style of dress worn by the barbarian hordes from the north, which captured Rome in the fifth century. "The cassock," to quote from "A Manual on Worship," by the Rev. Paul Zeller Strodach," is the first garment put on by the minister while vesting, and should be worn while he is in the sacristy, or when he enters the chancel or sanctuary to prepare for the service, and when he meets people after the service in the church. It is usually made of black serge." Thus this Lutheran authority would have us wear the black

cassock when we are in the sacristy. I suppose this also holds good when the sacristy serves as the pastor's study. He is to remove surplice and stole before he greets his people at the door after the service.

Now, what about the alb? "It is impossible," says the Catholic Encyclopedia, "to speak positively about the origin of this vestment. Medieval liturgists favor the view that the Christian vestments in general were derived from those of the Jewish priesthood. But a white linen tunic formed a part of the ordinary attire of both Roman and Greek under the Empire, and most modern authorities think it needless to look further for the origin of our alb. . . The fact that a white linen tunic was a common feature of secular attire also makes it difficult to determine the epoch to which we must assign the introduction of our present alb as a distinct liturgical garment." The alb according to Rev. Strodach "is the second garment the minister puts on when vesting." Many of us do not even know what an alb is, and some of us have been in the Lutheran ministry in good standing for many years.

"The surplice belongs to the liturgical vestments in the strict sense, and is the choir dress, the vestment of processions, the official priestly dress of the lower clergy, the vestment worn by the priest in administering the sacraments; when giving blessings, at Benediction of the Blessed Sacraments, etc. . . The blessing of the surplice by the bishop or the authorized priest is proper but not strictly prescribed. As the strictly sacerdotal dress of the lower clergy, the bishop, after giving the tonsure, places it on the candidate for orders with these words: 'May the Lord clothe thee with the new man, who is created in righteousness and true holiness after the image of God.' " I ask you especially to note that the surplice is "strictly a sacerdotal", i.e. priestly, "dress of the lower clergy." I wonder if all our ministers realize this and if it is this that makes them so anxious to appear in a nice white surplice before the congregation.

What is the history of the surplice? Our source of information has this to say: "The time of the introduction of the surplice cannot be exactly determined. Without doubt it was originally merely a choir vestment, and a garment to be worn at processions, burials and on similar occasions. As liturgical dress in this sense it is met outside of Italy (in England and France) as early as the eleventh century, but is not found in Italy until the twelfth century." It is interesting to study the derivation of the word "surplice." It comes from *super,* over, and *pellicius,* made of skins—from *pellis,* a skin. "The surplice is an outer, long, white linen or muslin robe with wide sleeves, worn by officiating clergymen and choristers in the Roman and Anglican churches; also on certain days, by students in the English universities: the short surplice worn by choristers is called a *cotta.* In early ages the priests during their long services in winter were dressed in sheepskins or furs (pelliceae), which they usually concealed by a long and full white linen robe (super-pelliceae), whence the term surplice." (Columbian Encyclopedia) Is the origin of the surplice then so wonderfully interesting and fascinating that we ought to be drawn to it as one of the correct and proper historical vestments of the clergy of the sanctuary?

Next we must take up the stole, which according to correct Lutheran practice "is the third article used in vesting, and (which) completes the minister's attire for general service uses." (Strodach) After describing the shape and length of the stole, the Catholic Encyclopedia states the following: "A small cross is generally sewed or embroidered on the stole at both ends and in the middle; the cross, however, is prescribed only for the middle, where the priest kisses the stole before putting it on. . . . The stole is worn only by deacons, priests and bishops. For deacons and priests it is the special mark of office, being the badge of the deaconal and priestly orders. The wrongful use of the stole by the subdeacons therefore would imply the usurpation of the higher order, and would constitute an irregularity. Deacons wear the stole like a sash, the vestment resting on the left shoulder, and thence passing across the breast and back to the right side. The stole of the priest extends from the back of the neck across the shoulders to the breast, where the two halves either cross each other or fall down straight, according as the stole is worn over the alb or the surplice. The stole is worn by a bishop in the same manner as a priest, except that it is never crossed on the breast, as a bishop wears the pectoral cross. . . At the ordination of deacons the bishop places it on the left shoulder of the candidate, saying: "Receive from the hand of God the white garment and fulfill thy duty, for God is mighty enough to give you His grace in rich measure." At the ordination of a priest the ceremony is somewhat different.

After speaking of the origin of the stole, the Catholic Encyclopedia continues thus: "It (the stole) was also brought, as it would seem, to Rome, where it was not at first adopted as a badge of the higher orders of the clergy, but as a distinctive mark of the Roman clergy in general. The giving of the stole to the candidate at ordination in Rome was intended to convey a double symbolism: first, that the elevation of the clergy of the Roman Catholic Church occured *de benedictione S. Petri,* and secondly, that by ordination the candidate entered the service of St. Peter, that is, of the Roman Church."

When we thus learn the origin of the stole and come to understand its true historic symbolism, it is about time that the champions of the Lutheran Reformation begin to appreciate this precious heirloom, to wear it regularly when officiating in the sanctuary, and to explain its wonderful origin and symbolic significance to the people.

"The chasuble is distinctly the vestment for use at Holy Communion," says the late Rev. P. Z. Strodach. "Since ancient times it has been known as 'the vestment.' " Then after explaining its shape, material, ornamentation, etc. this Lutheran author continues: "It is worn at celebrations of Holy Communion, on high days, etc., and is put on as the final vestment. When this is used, it is proper

to wear a *cincture.* This is a narrow band of linen in the form of a girdle. It is made long enough to carry around the waist twice, to be tied on the one side, and to fall a short length. It is worn *over the alb,* and confines the end of the stole. It is not embroidered."

It will certainly now be interesting to enquire into the origin of this unique article of priestly attire, which some prominent Lutheran divines think of as the vestment par excellence. "The chasuble is the principal and most conspicuous Mass vestment, covering all the rest. Nearly all ecclesiologists are now agreed that liturgical costume was simply an adaptation of the secular attire commonly worn throughout the Roman Empire in the early Christian centuries. The priest in discharging his sacred functions at the altar was dressed as in civil life, but the custom probably grew up of reserving for this purpose garments that were newer and cleaner than those used in his daily avocations, and out of this gradually developed the conception of a special liturgical attire. In any case the chasuble in particular seems to have been identical with the ordinary outer garment of the clothing worn by the humbler classes.". . . At the time of St. Patrick, he and other early Celtic bishops wore the *casula* (chasuble), "which was at that time not a distinctly liturgical attire, but the outer garment unsually worn by the common people."

Is the origin of this vestment then so truly inspiring? Does the thought of how it came into use thrill you so that you too want to use it? Is the history of this particular priestly vestment through the centuries so fascinating, so soul-stiring and uplifting that we ought to explain it to our people, so that they learn to appreciate it, and insist that their pastors wear it when administering the Holy Supper? If we want historical ecclesiastical vestments for the clergy, why go back only to the Dark Ages, why not sooner go back to the days of the apostles?

I do not know whether any pastor of our conference wears a chasuble when serving as celebrant at Holy Communion, but there are pastors of the Lutheran Church who would think it beneath the dignity of the solemn occasion to officiate at the Holy Supper without being attired in this historic and priestly vestment. I am no prophet, neither the son of a prophet, but I predict that at the rate we have been going toward medieval vestments in the recent past, we will have the whole livery of the Roman Catholic Church in our midst within the next quarter century.

Since the apostles and their successors in the next three or more centuries wore no special ecclesiastical garments, and since, as history clearly reveals, these medieval priestly vestments, devoid of their embellishments, are but patterns of the ordinary dress of the people of some age or locality, is it fair and honest that we tell our people that these are "the historic and correct vestments for the Lutheran clergyman?"

Moreover, as we have seen, when it became custom for the clergy to wear a special garb, these various parts of their attire were the badges of their rank. The priest must be distinguished from the deacon, and the deacon from the subdeacon. Does the bishop want to be taken for an ordinary priest? Shall the cardinal and the archbishop be attired in the garb of the lower ranks of the clergy? That will not do. So these various vestments of pre-Reformation days were symbols of authority, badges and emblems of a distinctive position and rank.

Now, among us the clergy are all on a level. We know of no rank in the ministry. We do not call for the bishop when we have a class to be confirmed. The ordinary pastor dedicates a church or ordains a candidate to the ministry, as well as the highest official of our church body. We need no marks, no badges of distinction. Is it then consistent with our church polity, and with our teaching concerning the ministerial office, that we urge the use of the pre-Reformation vestments, and affirm that they are "the historic and correct vestments for a Lutheran clergyman?"

Closely connected with these medieval vestments are certain ceremonies, rites and customs. The Rev. P. Z. Strodach and others who are enthusiastic champions of the historic vestments, would have us also go back to many of the set forms and ceremonies of the pre-Reformation days. At the outset it was my intention to elaborate somewhat also on this point. But I will desist. Suffice it to say that we want no special priesthood in our Church. The universal priesthood of all believers is too dear and precious to us for that.

The minister is no mediator between God and His people. We do not want to conduct our services in such a way as though the man, whom we in God's name and in accord with New Testament precedent, have chosen to be our public teacher and pastor, should function in such a manner as though he were a priest, mediating between God and the members of the congregation.

What is a priest? He is a man who may directly approach God, while others have not this privilege. He goes into the sanctuary where God has promised to meet him in a special manner, and offers sacrifice in behalf of others, and presents their petitions for them. Then he comes forth again to the people and presents to them God's answer, His commands and His promises. Thus he mediates between God and His people. He functions in a twofold capacity. He represents man before his Maker, and he represents the Creator before His creature. Are our ministers such mediating priests? We must then not conduct our worship service in such a way as though our pastor were a priest. The way these high-churchmen among us would have us conduct our public worship, and especially the liturgy, smacks too much of the special priesthood to my way of thinking.

One more word. I have great respect for the house of God. To me it is the place where the honor of God dwelleth in a special way. Pulpit and altar are alike sacred to me. It is desirable that the altar be properly adorned with the symbols of our holy faith; cross, crucifix, candelabra, etc. These furnishings are doubtless appropriate for the sanctuary. They do beautify, they do

inspire to reverence and should promote the spirit of devotion, and thus be aids to worship. But, brethren, I decline to treat the altar as though my God were in some way hidden in it. I cannot believe that He wants me to make obeisance to it. I am standing on holy ground when I stand before the altar. So am I when I stand in the pulpit. "The Lord is in His holy temple." "Where two or three are gathered together in My name, there am I in the midst of them." He is not confined to one spot. When I pray I hope the Lord enables me to lift up clean hands and a pure heart, but I do not believe He will take offense if I face my brethren whom I am leading in prayer, though my back is toward a piece of furniture we call an altar. I respectfully decline to treat that altar as though it were filled with precious and sacred relics of the martyrs, which deserve my adoration, or as though the very Christ were substantially present in it, by means of the transsubstantiated host. The Romanist has something there to reverence and to adore, but what have you and I there? Earth-minded as we are we are inclined to want to walk by sight and not by faith. We feel that we must have some visible, tangible evidence of the Lord's presence, otherwise we fear He is in reality not present. Hence, we must have an image or a likeness that in some way symbolizes His presence in our midst. But the Lord must regard that as an extremely dangerous procedure, for He says: "Thou shalt not make unto thee any image or any likeness, of anything that is in heaven above, . . . Thou shalt not bow down thyself to them, nor serve them." "No Lutheran does that," do I hear you say? My Roman Catholic neighbor makes that same claim. Have we for centuries been falsely accusing the Romanists? Are we too going to try to draw a clever distinction between "latreia" and "douleia," of which the former is due to God alone, and the latter to saints and relics? St. Paul exhorts us to "abstain from all appearance of evil." The custom of facing the altar for prayer, the altar on which stands a cross, a statue or a crucifix, must be of evil, otherwise it would not so often be misunderstood.

We, The Lutheran Clergy

C. F. Christiansen

Some years ago I ran across a little booklet entitled "Peregrinus Gasolinus." It told of two Roman Catholic priests on a jalopy journey around the country (hence the title: Gasoline Tourist), and recorded their conversations concerning the experiences, idiosyncrasies and peculiarities of practice of the Roman Catholic clergy, particularly in the hearing of Confession and the administration of the Mass.

That little booklet, "Peregrinus Gasolinus," planted in my mind a tiny seed, which has been suffering from delayed germination ever since—you know:

> Lives there a man with soul so dead
> Who never to himself has said:
> Some day I'll write a book!

Yes, I suffer from the hitherto frustrated aspiration to write a book about our Lutheran clergy, not omitting our little inanities, insanities, imbecilities and asininities!

Lutheran pastors have been classed as "rugged individualists"; which they certainly are! If you have any doubts about it, just attend a Lutheran convention, or ask a president of synod about his "crank" mail!

Yet neither quality applies to all. We've met some in our day that were anything but "individualistic personalities," and some that were most "unrugged," physically, mentally and theologically.

Theologically, there were some with a pronounced inferiority complex toward the "sects." They were not the "steel dies" that MAKE the impression, but rather the "soft material" that TAKES the imprint. Instead of leaving the mark of Lutheran doctrine and viewpoint on the "sectarians" with whom they delighted to associate, they absorbed the typically "reformed" views and attitudes of the "sects", or "modernism" (or what have you?), and kept alive among us a sort of neo-crypto-Calvinism.

Yes, we have our allotment of "weak sisters"! They are certainly not "towers of strength" for our heritage of Lutheran Reformation; but rather "straws in the wind, tossed to and fro and carried about by every wind of doctrine"—a "wind" that didn't sit too well in the sails of some of the rest of us dyed-in-the-wool, 16th century, "200 per cent Lutheran" theologians, us reactionaries whom these liberals used to refer to as "diese orthodoxen Ochsen"!

Then there is a "new" breed, men who prefer the "Martha" type to the "Mary" type of godliness; they prefer to "go into social work"! Evidently they think much more highly of this new, unbiblical form of the male diaconate, called "social service," than they do of the "Apostolic Office of the Preaching of the Word and Administration of the Sacraments"!

And yet another class af "moderns," the "go-getter" business man" type! While young he runs his parish with all the pep, zip, and vim, AND sublime disregard of ecclesiastical decorum, of a magazine subscription sales crew manager, and leans over backwards trying to look like a "junior executive"—anything but a clergyman. Later in life he tries for an "executive position" in the church's administration. These men are then "busy here and there" with meetings, conventions, interviews and

"affairs of weight," and if possible, "affairs of state," too! They delight in managing drives and campaigns, in devising programs, forms and questionaires; and in general pose as "consulting engineers" on ecclesiastical techniques, that ramified "organization" which seems to be the modern church's substitute "means of grace"! And the very least among them MUST have a modernly equipped office and a secretary, of course!

Lately the question has been raised, Where do these men derive the authority to administer the Holy Communion? Here we run into a typically Lutheran inconsistency: doctrinally we assert that ordination confers no "indelible" character, yet in practice we retain title and authority long after the parochial-pastoral incumbency and function have been replaced by academic or administrative status, or otherwise ceased. What has become of the Lutheran principle: "No parish—no pastor"!

At "headquarters," and usually in inverse ratio to real talent and importance, we get an occasional whiff of that "arrogance of office" which the German vernacular so well expresses by the word "Wichtig-tuerei" (untranslatable: a combination of officiousness, superior airs, and pretense of importance). Executive position has been known to strip a man of the humility that so well becomes the servant of God!

The soul of "'umble Uriah Heep" also, at times, stalks the parsonage, and the anteroom and corridors of "church offices," embodied in the ecclesiastical counterpart of Hollywood's lick-spittle yes-man, the "climber" who pushes himself forward obsequiously to the attention of the incumbent dignitary, but turns his back on his ex-superior in the manner of "mice crawling around on the cudgel of the fallen Hercules"!

The intellectual "unruggedness" and lack of individuality of some of us has at times reminded me of the genus "bos ruminans." (Pardon the rude and bucolic simile, it's merely a figure of speech!) These boys "chew the cud" on every borrowed phrase, catchword, slogan and fad, until it is "chewed out," then another is hiccupped up and worked over until in turn its novelty passes into banality, to be replaced by yet another—ad infinitum!

Or changing the simile, they ride a succession of hobby-horses: democracy, prohibition, social reform, pacifism and anti-militarism, racial equality and anti-discrimination, and others from the same "stable." One sometimes wonders what "Rosinante" our "Don Quixotes" and "Sancho Panzas" will be riding next!

Only a few months ago, I heard two remarks from one group of men; one spoke of the high caliber of the men of our ministry, a few moments later another expressed the opinion that we were, alas, with few exceptions, a mediocre lot! Perhaps the former had in mind the high calibration of sincerity and consecration, the latter the mediocrity of intellect which, besides the aforementioned paucity of original ideas, is evidenced by the poverty of classical scholarship and puerile high school vocabulary and stultified, sophomoric literary style heard in our pulpits too often nowadays! And seen in print!

MUST we throw away our dictionaries and grammars on graduation day? "Language" is one of the pastor's chief tools, which he should handle with mastery and skill. Why should he not keep it whetted and honed?

By physical un-ruggedness I do not mean physical defects and miniature stature; a small body may house the heart of a lion; and it is said that Saint Paul was not a giant.

But two pictures come to mind in this connection. One is the person of Pastor S. . . ., about 5 feet 5 in height, who insisted on wearing a full-skirted Prince Albert frock-coat and high silk "topper" to the immense "gaudium" of all the little rascals in town, who in winter had many a field day with their snowballs whenever the miniature but very dignified cleric hove in sight! God rest his soul, for he was a very godly man! Though he was small of stature, we ought to have looked up to him!

The other picture concerns Pastors X and Y; the one about 6 foot 3 and built on what might be called the "beanpole" style of human architecture, the other about 5 feet 6, and of the "chubby" type. Whenever I saw them together my over sensitive funnybone and regrettable streak of irreverence conspired to transform them into the two comic-strip characters, Mutt and Jeff!

I speak of "physical unruggedness" rather in the sense of lack of the virtue of moral and physical courage, of manliness, or masculine robustness. Though our Lord Jesus was "gentle, meek and mild," He most certainly was not effeminate! (Nature is said to abhor monstrosities, though producing them at times; and we like a "womanish-man" a little as we like a "mannish woman.")

There are men who would no more venture, as Saint Paul did, into the strongholds of heathendom and iniquity, than a timid little bunny would go a-hopping into the fox's lair! If these men ever got their feet off the "paved sidewalks" into "rough territory," away from the sheltered precincts of their well-regulated parishes of middle-class, solid citizens, down among the "toughs," the "hoods," the dopies" and the "junkies," they would look, and no doubt feel, like bleating sheep among howling hyenas! Theirs not "to beard the lion in his den," but to toss pebbles at the devil—from a safe distance!

Among the "oddities" found in our ranks is the pastor with the "loud" four-in-hand tie, from which one at any moment expected to hear the trumpet's blare, and his confrere in a business suit so "sharp" that one was at least partially prepared for the possible shock of meeting a third colleague in a "zoot suit"! And that other little group of non-conformists in the matter of clerical garb, who attend synodical conventions in all the dignity and venerability (!) of wash slacks and sport shirt with the tail hanging out! And the inevitable coterie of pastors of the "service club" type, so lacking in ministerial dignity and pastoral courtesy, and so contemptuous of all parliamentary amenities, as to call each other and refer to each other on the floor of convention as "Tom," "Dick," and "Harry"!

They'll all be in my book. Not that they are a majority, or really representative of "us, the Lutheran clergy." They are, we hope, an ever decreasing minority. But they have those unseemly and irritating peculiarities and peccadilloes that make them noticeable out of all proportion to their importance.

The "regulars" are, thank God, still a great majority! And they'll be in the book, too; so it won't be all irony, satire and ridicule!

You will meet such venerable characters as old Pastor L . . ., a sixfooter with a twin-scimitar moustache and a full beard, an old warhorse of the type the Germans called "Haudegen," who in his pulpit wielded the "Sword of the Word" against the devil and his minions with the finesse of a fencer's epee, the thrust of a cavalier's rapier, the slash of a sailor's cutlass or cavalryman's saber, or the crushing blows of a highlander's claymore or a crusader's two-handed broadsword, as the occasion seemed to require—but ever always, as the "Sword of the Word of God"!

And Pastor R . . ., a veritable modern "Chrysostomos" if ever there was one, to whom the "Word" was a harpsichord upon whose strings he played harmonies that vibrated in perfect tune not only on the heartstrings, but on the very soul-fibers, of his hearers!

And redoubtable Pastor B . . ., with the frame of Goliath and the heart of Saint John, whose sympathetic tears coursed down his ruddy cheeks into his beard at the bedside of a sick child—but who could also "face down" a tough lumberjack "bull-of-the-woods"!

And beloved "Ehrwuerden" H . . . ., whose Christlike "seelsorge" and winsome personality so endeared him to all people that his progress down Main Street, with a couple of worshipping urchins tagging along, or hanging onto his coattails, was marked by a successive "doffing of hats;" and that in a land where such outward courtesies were not the common custom!

You will hear more about scholarly Professor L . . ., who lectured to us callow "cand. theol." at the Seminary, beginning his discourse in English, switching at times to German, quoting the learned Church fathers in classical Latin, and the stuffy old scholastics in their execrable medieval Church Latin, citing the New Testament in Eberhard Nestle's revised Greek text, and throwing in a few "crumbs" of Hebrew for good measure, all with the gentlemanly and courteous assumption, utterly false, of course, that college had given us sufficient acquaintance with these languages to understand what he was talking about!

These were nevertheless not "one-operation piece workers", but versatile men of manifold accomplishments, above all, master craftsmen who practiced with consummate and consecrated skill the entire gamut of the tricks and arts of their pastoral "trade"!

These men, and more of the same breed, saw to it that Lutheran pulpits are among the few left in the land where "das Wort Gottes, lauter und rein," the Word of God, clear and pure, the Gospel of Jesus Christ and Him crucified, is still almost sure to be heard—instead of this hodgepodge, this potpourri, this—hash, this—this "devil's brew," of psychoanalysis, mental hygiene, spiritual psychology, pastoral psychiatry, psychotherapy, seminars on courtship, marriage counseling, population-control, social science, current events, problems of the day, and so forth —und so weiter—et cetera—kai to loipon—ad nauseam!

Lutheran pastors, on the whole are still "prophets of the Word," not "quacks in psychiatry"! Thanks be to the Lord, and the Holy Spirit!

I have had the pleasure and the profit and the honor of the acquaintance and friendship of some of the "giants," the "valiants," and the stalwarts" in the ranks of our Lutheran clergy; knights and crusaders, prophets, seers and a few near-martyrs!

(None of us are called to full martyrdom in THIS land, and in THESE days! But, how soon? How soon? And who will be the "valiants" then?)

These were MEN; indeed, only men, with human faults and failings, and no doubt some vices; yet men worthy of the epitaph: SERVANT OF GOD, AND PRINCE OF THE CHURCH OF JESUS CHRIST!

You'll meet them all in "my book"!

Yes, I'd like to write that book some day! And who knows, perhaps "under my own fig tree," which will be a shady cedar on the shore of a little lake up in the highlands, in enforced retirement (unless I live out my days in service, and die "in harness," which I'd much prefer), or on vacation, my mind peregrinating" through the past!

The Doctrine Of The Holy Trinity

(Especially as it Pertains to the Second Person)

All that we know and believe about the Holy Trinity is revelation and is recorded in the Bible. The Christians of the apostolic era believed in the triune God, Father, Son and Holy Ghost, long before the New Testament was written and canonized.

What, then shall we believe and understand about the Trinity? The word Trinity is not in the Bible, but the doctrine is there. The Old Testament hints at this truth about the Godhead. In the first chapter of Genesis the dual and plural nouns and verbs are used with reference to God. The term for God is "Elohim," a dual and plural form. God said, "Let us make man." Many times the "Spirit of God" is referred to as speaking and acting as God. Isa. 61:1. The Old Testament frequently mentions the "Angel of the Lord," or the Captain of the host of the Lord, a divine personality, who speaks and acts as God. Joshua 5:13-15; Judges 6:20-24. This Maleach Jahve is not a created angel, but the second Person of God, the Logos of the New Testament. When we study these O.T. passages in the light of the N.T., it is clear that the Christ of God is meant, because He received worship and showed the characteristics of God. Ps. 16:8-10; Isa. 53:8; Ps. 47:6-7; Dan. 7:13-14; Ps. 110:1; Gen. 3:15; Isa. 7:14; Ps. 2:7; Isa. 9:6-7; Deut. 18:18-19; Ps. 110:4; Dan. 2:44; 7:13-14. That the Maleach Jahve cannot be a created angel is clear from the prototypes of Christ, Rom. 5:14, Adam; Ps. 110:4, Melchisedek; Hebr. 7, Isaac; Hebr. 11:19; John 3:14-15, Moses lifted up the serpent; Jonas, Matth. 12:40; O.T. sacrifices, Hebr. 9; and Hebr. 1:3; Hebr. 3:1.

In the N.T. the three Persons of the Trinity appear or are mentioned together, so that their distinctive personalities are evident. At the baptism of Jesus, the Father spoke, the Holy Ghost descended, and the Christ, the Son, was in the flesh being baptized (Mat. 3:16-17). In connection with the birth of Jesus, the three Persons are mentioned: God, the Father, who sent His Son, conceived by the power of the Spirit. Luke 1:35; 2:11, and 14. In the promises to His disciples, Jesus says that the Father will send the Spirit to testify of Christ, the Son (John 15:26). The three persons of the Godhead are also repeatedly mentioned in the baptismal formula Mat. 28:19: Baptize in the name of the Father, and of the Son, and of the Holy Ghost; also in the benediction II Cor. 13:14 the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

The three Persons of the Trinity are often referred to in the writings of the apostles. John says: Jesus Christ whom God had sent speaks the words of God, for God gives not the Spirit by measure (John 3:34). For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. I John 5:7-8. Paul says; How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? Hebr. 9:14. There is one body and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. 4:4-6. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me. Rom. 15:30. Peter says: For Christ also had once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. I Pet. 3:16. This is a part of the revelation about the Holy Trinity.

The Bible makes no attempt to explain the Trinity, but gives the important facts about the three Persons in the Godhead, the truth we need to know. The fact of the Trinity is eternal, but this fact was revealed in time. This truth: there is One God but three Persons in the Godhead is a mystery. By this is meant, not a mysterious, obscure perplexity, but a fact formerly hidden from man's understanding and later revealed by God. The apostles and their congregations believed in the triune God without explaining the mystery. It belongs in the category of the other mysteries: The incarnation, regeneration and the presence of the glorious and victorious Christ in the Lord's Supper, which the Bible does not explain. Let the mystery be a mystery. Our Christian religion would become common, profane, without mysteries.

The early Christians had a personal relation to Christ, His life, suffering and glorious resurrection. Their chief interest was in the demands of the new Christian life. There was no need felt for formulated doctrines, and the persecutions left no time or quietness for such purposes. They had an analogia scriptura and analogia fidei to which St. Paul refers when he says: Let us prophesy according to the proportion of faith, Rom. 12:6; stand fast in the faith; hold fast the form (pattern) of sound words which you have heard of me; I have kept the faith; contend earnestly for the faith once delivered to

the saints. The Bible was the creed of the early Christians.

But in the second century when Christianity made contact with heathen culture and its teaching was attacked by contemporary philosophers, it had to appear in a scientific form in order to prove its claim as a universal religion and defend the doctrine of the Gospel. Christian men arose who ably defended the faith. They are known as the Christian Apologists. They came when they were needed. Their task was to justify our Christian faith to reason. Minds trained in philosophy were of service in giving rational expression to the beliefs of the Christians. The dogmas were officially defined by the great councils of the Church.

The post-apostolic Fathers adhered tenaciously to monotheism as taught in God's Word over against the polytheistic faith of heathendom and held to the Trinity as revealed by Christ Himself and taught by His disciples. They were familiar with the baptismal formula (Taufbekenntnis) of Matthew 28: Baptize in the name of the Father, and of the Son and of the Holy Ghost. This was expanded and gradually crystallized and formulated in concrete and historical language in the Apostolic Creed. It did not come to us ready-made from heaven, but is a product of the Church and is in perfect accord with the Apostles' doctrine, Acts 2:42. It is the oldest symbolic creed and has been the Taufbekenntnis of the Church since the days of the Apostles, and has also been incorporated in the liturgical service of the universal Christian Church. It contains the doctrine of the Holy Trinity: I believe in God, the Father Almighty, and in Jesus Christ, His only Son . . . and in the Holy Ghost.

The Holy Trinity was not yet a subject of speculation. The Church still had the charismatics and pneumatics. The Trinitarian controversies began when the question was asked: Who was Jesus? Whose son is He? The contention was on the person of Christ, His divinity and humanity and His relation to the Father and the Holy Spirit. The difficulty was in the terms of essence and person. Reason approached the mystery and tried to solve it. With His incarnation Christ entered history and out of this history with its necessary implications came a multitude of problems so profound that human language cannot fully describe and define them. Theologians, philosophers and church councils wrestled with this fact of revelation. If God has a Son, in what sense was the Son Son, and God the Father? Did the Son begin to be? If He did, then He is not the equal of the Father and as old as He. How, then, can He be the Son anymore? And does His necessary and eternal being mean that we have two Gods and not simply one? But if He did begin to be, then He must have been created. And do Son and creature, or Sonship and creation, differ? Can God become man and man become God? If one who had lived as Son of man was yet Son of God, then how were man and God related? In what sense were God and man related? In what sense were they akin? In what sense different? Are all the sons of men, as was this Son of man, sons of God? And if they differ, can they belong to the same order of being? He man as they are men, or they as He is? We children of the twentieth century realize that it was not an easy task to give a correct relation of Christ to God the Father and the Holy Spirit. We can readily understand why it took five centuries to settle the Trinitarian controversies.

The Apologists (Justus Martyr, etc.) give prominence to the "Logos" or "Word" of God, who became incarnate in Jesus. We learn from the Evangelist John who the Logos is. According to his gospel Logos and Son of God are identical. (The Aramaic term Memr, used in Targums, or Hebrew paraphrases for God). The Word was with God. The personal, pre-creation Word was in the beginning with God. This states the pre-existence of Christ. The Logos became man. He took the initiative in the act of the incarnation. And the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:14 and 18; 3:16 and 18; 8:42; 17:5; I John 4:9; Rev. 19:13. All these passages prove that the Logos was a person. The O.T. teaches that the world was created by the Word and in the N.T. it is clearly stated that the world was created through the Son. John 1:3; Eph. 3:9. God created all things by Jesus Christ. Therefore Son and Word are identical. He is the agent through whom God spoke and worked. He is the Person, the Word of God of premundane existence. It is therefore contrary to God's Word to assert the Logos is an abstractum, a mere act, attribute or power of God; or that Logos means the Word of the Gospel, or that the Logos means the summary of all divine revelation. These are but partial explanations.

How does it come that Jesus calls the Son of God Logos? Was He perhaps influenced by Philo's philosophy? This Jewish philosopher Philo (d. 39 A.D.) was a contemporary of Jesus. Some theologians and philosophers contend that the apostle John was influenced by Hellenistic philosophy and borrowed this phrase from Philo. This Jewish philosopher understood by Logos the world idea or reason, which was a mere abstractum and not a person. Philo borrowed this phrase from the Platonic philosophy, and it meant (1) thought or concept; (2) the expression or utterance of the thought. It is true in Christ are embodied all the treasures of the divine wisdom, the "collective" thought of God. I Cor. 24; Eph. 3:11; Col. 2:2.

The Logos became man. He assumed "human nature," not a human person already existing, else we would have two persons, a divine and a human, which is contrary to I Tim. 5: There is one God, and one mediator between God and man, the man Christ Jesus. Man's nature was assumed, which is common to all. What Christ assumed, He also redeemed, our sinful bodies and souls. There were two natures in Him, the divine and the human, inseparably conjoined in the Person, true God and true man, the God-man. This designation is the most descriptive name for Jesus Christ. All that we teach and preach

is crystallized in that name. There are two natures but one Person. There is no indication in the gospel of Jesus being a split personality.

The result of this act of incarnation is expressed in the personal union. It is a conjunction of the Son of God, divine and human subsisting in one hypostasis of the Son of God, producing a mutual and indissoluble communion of both natures. Therefore it is called the hypostatic or personal Union.

The Nestorians taught that the relation between the divine and the human nature in Christ was that of an indwelling. The Logos dwells in the man Jesus as in a temple. The relation of the two natures was represented as a mere connection. It has been illustrated by speaking of two boards glued together. It was not an essential, but a moral union. When the Bible teaches that the holy Spirit dwells in us, that is not called an essential but a moral union. Only gradually the divine and the human Christ grew together to be practically one. Many theologians hold this view and we hear it proclaimed from modern pulpits.

The ecumenic council at Ephesus (431 A.D.) called to settle the Nestorian controversy, emphasized the real and actual union of the two natures in Christ which took place in the act of incarnation and that it is a real, personal and inseparable union, not a moral union or a mystical union. Our Augsburg Confession states in Articles 1 and 3: "The self-consciousness of Christ is never divided. His person consists of such a union of the human and the divine natures that the divine nature is the seat of self-consciousness and pervades and animates the human."

The conception of "nature" as distinct from person creates a difficulty for us in the twentieth century. Strictly speaking person is alone real, while "nature" is an abstractum from it. The word "person" does not occur in Scripture itself. It comes to us from the Latin church fathers, while the Greek church employed the term hypostasis or substance; the Greeks spoke of one essence, three substances, but the Latins of one substance and three persons, while yet both meant the same thing. I prefer the word essence to substance. God is a Spirit and when we say of the same substance, that seems to me the wrong term. Calvin uses the language of the Bible and never the terms of the Church Fathers, "Trinity and Persons" in his teaching on the Godhead. Our Augsburg Confession gives this definition of person: not a part or quality in another, but that which subsists of itself.

The modern meaning of person, (unity of self-consciousness and self-determination), comes near to what here is intended to be expressed, though it has to be used with discrimination. We must recognize the distinct individuality of both God and man in Jesus. That makes Him the God-man. The hypostatic union of two natures must be preserved. Modern thought is turning away from the two-nature doctrine and is substituting for it the idea of Jesus' unique dependence upon God. He was dependent upon God as all men, but at the basis of His life there was a unique divine creative activity, that made metaphysical relation to God different from that of other men. Liberal theologians believe that Jesus was the son of Mary and Joseph, but God revealed Himself in a larger measure to Him than to any other men, and therefore we call Him God and pray to Him. If Christ is only man like any other man, but became God through the indwelling of the Holy Spirit then we have no incarnation, but humanity became God (Gottwerdung eines Menschen.) That is paganism. It is unscriptural to teach that the hypostasizing occurred in time for the purpose of the creation and incarnation. (Kurtz holds this view).

What does the Scripture say about Jesus begotten of the Father? "Thou art my Son, this day have I begotten Thee." Ps. 2:7. "I will be His Father, and He shall be my Son." II Sam. 7:14. "Whose (Christ's) goings forth have been from of old, from everlasting." Micah 5:2. Jesus said of Himself," I proceeded forth and came from God; neither came I of myself, but He sent me." John 8:42. The Apostles used the same phrase. "By this we believe that Thou camest forth from God." John 16:30. Jesus, going out is from eternity. He who was with the Father from eternity is called His Son. The Greek word for begotten is gegenneka, which means, the coming forth from the divine essence, the realization and hypostasis of the image of God. II Cor. 4:4 and Col. 1:5: "Who is the image of the invisible God, the first born of every creature." The Greek term hypostasis (hypo under and istatai to stand) means in theology substance, essence, person, personality; it was used by the early theologians to denote any one of the three subdivisions of the Godhead, the Father, Son and Holy Spirit. (Webster). The Council of Alexandria (362 A.D.) defined hypostasis as synonymous with person. Jesus' generation is eternal and everlasting. This establishes the Son's co-eternity and co-equality. The Bible does not teach that the three Persons became successively a Trinity.

When the inspired writers use the phrases "the only begotten," "only Son," "the first born," John 1:14; 18; 3:16, 18; I John 4:9, they distinguished Jesus from the other children of God, who are only children by adoption. The doctrine of the Trinity is not defined nor elaborated in Scripture because the Holy Spirit did not give us a system of dogmas.

The ecumenical Symbols employ the same word, "Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God; begotten, not made, being of one essence with the Father." (Nicene Creed) "The Son is of the Father alone: not created, but begotten (21). For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the Worlds." (21 and 29, Athanasian Creed). Luther states this Bible truth elegantly and comprehensively in his explanation of the Second Article thus: "Begotten of the Father from eternity."

In the Trinitarian controversies of the early Church comparatively little attention was devoted to the Holy

Spirit. This was due partly to the decline of the religious enthusiasm following the apostolic age and partly to the fact that the functions of the Holy Spirit were taken over by the Logos. The latter concept fits in better with the worldview of the day and was more satisfactory as an interpretation of the Person of Christ. It was not until the latter part of the fourth century that a serious effort was made to define the nature of the Spirit and His relation to the Father and the Son. Gregory Nazianzen about (380 A.D.) said that "some considered the Holy Spirit to be an energy, others a creature, others God, and others were uncertain what to call Him, out of reverence for Scripture, which made no clear statement." Athanasius, in opposition to current tendency to conceive of the Spirit as a mere "servant of the Son," denied His creaturehood and affirmed that He was of the Father and the Son. The Cappadocian Fathers then developed the idea further, distinguishing between the unitary essence of deity and its three hypostases. The specific difference of the Spirit was said to be His procession from the Father and the Son, an expression derived from John 15:26, "But when the Comforter is come, whom I will send to you from the Father, He shall testify of me." Gradually the filioque which is not in the Bible was inserted into the Nicene Creed. This created a split between the West and the East. The filioque, though never popularized, became the accepted formula of the West, while it was roundly condemned in the East. I feel it is difficult for us of the 20th century to understand the abstract and philosophical language of the fourth century.

The confession of the ecumenic Church may be summed up in these words: In the unity of the divine essence three personalities: God the Father, God the Son, and God the Holy Spirit, all three one essence. The Father is unbegotten, the Son is begotten of the Father from eternity, and the Holy Spirit proceeded from the Father and the Son from eternity as a personality. God is triune. It is impossible to think of the God of redemption without thinking of Him at once as Father, Son, and Spirit. Augustine, when meditating upon the Holy Trinity, expressed his thoughts in these beautiful words: "Lord our God, we believe in Thee, the Father, The Son and the Spirit. For truth would not have said, Go, baptize . . . unless Thou be a Trinity . . . I would remember Thee, I would love Thee . . . Lord, Thou One God, Divine Trinity; whatsoever I have written in these books by suggestion of Thee the One, mayest Thou, the Three accept; if anything of myself, mayest Thou the One and Thou the Three overlook it." De Trin. x1, 21.51.

And after human thought has done its best, we are still forced to acknowledge with Paul "the mystery of Christ and the Trinity." It is past finding out, Eph. 3:4 and Col. 4:3.

BOOK REVIEWS

Nicolas Berdyaev, Dream and Reality. An Essay in Autobiography. The Macmillan Co., $4.50.

The hope expressed in the closing remark of our review of *Nicolas Berdyaev : Captive of Freedom, by Matthew Spinka* (in the March issue of this magazine), "that also Berdyaev's spiritual autobiography, from which Dr. Spinka quotes copiously, will find a translator," has found a quicker realization than we expected. If N. Berdyaev's *Dream of Reality,* a stately volume of 352 large pages, is "an Essay in Autobiography," as the sub-title reads, it is a very unusual one.

In case Nicolas Zernov's interesting lectures (delivered at the School of Slavonic Studies in Oxford and London) on *Three Russian Prophets:* Khomiakov, Dostoevsky and Soloviev (2nd ed. S.C.M. Press Ltd., London 1944) should appear in a new edition, Berdyaev—greatly influenced by Dostoevsky—deserves to be added as a fourth one. While of A. Khomiakov's works "very little has been translated into English," Berdyaev shares with Dostoevsky an almost world-wide reputation (*The New Middle Ages* was translated into 14 languages). The interest in Dostoevsky's great friend, Soloviev, "a genuine prophet of God's coming Kingdom" (Zernov) is growing just at present, especially in Germany, as indicated by the announcement of a complete edition of his main works in eight volumes (Erich Wevel Verlag, Krailling vor München).

"The most-adequate title I could have chosen for this book," the author informs us, "is 'Dream and Reality,' since it is, in the end, no more than a description of a fundamental conflict with this world and an evocation of the image of another one. Hence the emphasis on imagination, freedom and creativity which bulk large throughout these pages" (pp. 307-08). But none more than "freedom." On page 46 we read: "Some have called me the philosopher of freedom, and a reactionary Russian bishop once said of me that I was 'the captive of freedom' (which gave the title to Dr. Spinka's substantial introduction). I do indeed love freedom above all else. Man came forth out of freedom and issues into freedom. Freedom is a primordial source and condition of existence, and, characteristically, I have put Freedom, rather than Being, at the basis of my philosophy. I do not think any other philosopher has done this in such a radical and thorough-going way." "About thirty-five years ago I wrote my first book on freedom, entitled *The Philosophy of Freedom.* I must confess that this book does not satisfy me at all anymore; but I am dissatisfied with all the books I have written . . . I have devoted another book, entitled *Freedom and the Spirit,* to the problem of freedom. This was written much later in exile, and it appears to express more adequately my views on this subject" (p. 100). And even these two were not the only ones on freedom.

Looking for an Ariadne's clue through the labyrinth of Berdyaev's world, we may be grateful for his counsel (p.101): "The books which are of first importance for the under-

standing of my outlook are, apart from the already mentioned *The Meaning of the Creative Act, The Destiny of Man,* the most systematic of my books; *Solitude and Society; Spirit and Reality;* and *Slavery and Freedom,* probably the most radical and revolutionary of them all.

"As regards philosophical influence and ancestry, I am increasingly aware of my kinship with Kant, and differ in that respect from many Russian religious thinkers, who were under the predominant influence of Plato, Schelling, and to some extent, of Hegel." "Kant was my true master in philosophy, and I have devoted most of my studies to his thought . . . My consciousness awoke with the realization of the distinction, or rather the radical difference, between the realm of phenomena and the realm of 'things in themselves,' between the order of nature and the order of freedom" (p. 93). We do well to remember in this connection the remark of an outstanding authority on I. Kant, according to whom "the idea of freedom forms the end of his philosophy, as it has formed its beginning and center" (E. Cassirer, Kants Leben und Lehre, Berlin 1918, p. 435).

Berdyaev's "great admiration for Kant," whom he regards "as the greatest of all philosophers," leads him sometimes to very bold statements. He calls him "a profound Christian thinker, more so than Thomas Aquinas, and he could have lived and thought only in a Christian era" (p. 107). If anybody deserved to be called "profound Christian thinker" in those days, it was Kant's fellow-citizen, J. G. Hamann ("der Magus des Nordens"). His statement: "My pasture is everywhere" ("Uberall ist meine Weide"), Berdyaev could have made his own.

In the 4th chapter of the volume before us, "The Domain of Philosophical Knowledge. Philosophical Sources. Existentialism and Romanticism,' the author admits: "As with many of my contemporaries in Russia my initiation into philosophy proceeded by way of *German Idealism,* but especially through Kant's *Critique of Pure Reason* and Hegel's *Phenomenology of the Mind.* Besides I found much in common with the German philosopher Franz Baader, who placed freedom at the basis of all philosophical enquiry" (p. 86). How R. Rocholl, one of the greatest theologians of the Lutheran Free Church in Germany, who devoted so much time to the collecting of Baader's writings, would have enjoyed the recognition of his efforts! But the romanticists, who took so much interest in Franz von Baader, brought also the wisdom of "Mother India" to the foreground, the main source of Schopenhauer's pessimism. Also to him Berdyaev feels greatly indebted. "I owe a great deal," he confesses, "to Schopenhauer, who brought home to me and confirmed my sense of the unallayed pain of human existence" (p. 83), for "I am sometimes overcome by compassion for the whole creation, which groaneth and travaileth, waiting for the redemption of the whole world . . . The problem of the justification of God in face of the measureless pain in the world has always been a source of infinite torment to me . . . I can consent to and understand only the image of a loving, suffering, crucified God, that is to say, only accept God through his Son' (p. 57).

Already in 1911 (when The Philosophy of Freedom appeared), Berdyaev "felt attracted to Jacob Boehme and his idea of 'Ungrund'. Acquaintance with this greatest of all mystics has coloured my approach to the problem of freedom ever since" (p. 179), of freedom, "the Leitmotif of my life."

It has been said that *Dream and Reality* "contains the essence of what B. was trying to say in twenty books." At any rate, this vivid and graphic account of his pilgrimage offers a profound introduction to his rich philosophical output, reflecting the spritual as well as the social, economic and political developments and revolutions of a chaotic age. In more than one respect he was "a wanderer between two worlds," experiencing the "Decline of the West" as of the East, partly foreseen by him. "In an article I wrote in 1907, republished as part of my book, *The Spiritual Crisis of the Intelligentia,* I foresaw with considerable accuracy that when the real hour for revolution in Russia struck, the Bolshevists would win the day . . . Long before 1917 I wrote of my conviction that this revolution would, in fact, entail a supreme and terrible sacrifice of man's freedom. Such was to be the tragedy of the historical destiny of Russia" (p. 137). B. was a "spirit of revolt." "I was a rebel even while making great efforts to humble myself. Rebellion marked not a phase in my intellectual development, but an innate quality of my thinking and living. I was easily roused to revolt, and injustice and violence done to the dignity and freedom of man evoked angry protests in me. As a boy I was given a book with the inscription 'to the dear protester' . . . Christianity is to me the embodiment of the revolt against the world and its laws and fashions" (p. 55).

His whole life was "a series of continuous crises," however he speaks of "a sense of spiritual stability, by virtue of a decision to dedicate my life to the search for truth and meaning" (p. 80). His connection with the Marxist fold was of short duration. "So far as the Russian Marxists were concerned, they sensed almost from the very beginning that I was not sufficiently orthodox and that I could not be regarded without reservations as one of them. An ideological conflict became thus inevitable and indeed was latent at the start" (p. 122). Still we may find some searching truth in Berdyaev's remarks on communism. "The supreme responsibility lies" according to him, "with historical Christianity and with Christians, who have failed to fulfil their duty. Communism was for me from the very start a challenge and a reminder of an unfulfilled Christian duty. Christians ought to have embodied the truth of communism: had they done so, its falsehood would never have won the day. Throughout my exile in the West this conviction was the dominant idea behind my social activities" (p. 229).

"I persisted in my struggle for freedom and dignity of man during the communist revolution, and this led to my exile from Russia" (p. 51). Thus we find him in Berlin as founder of a Religious Philosophical Academy, which two years later, when the atmosphere in the German capital became too tense, he transferred to Paris, his last abode.

In the meantime his "Marxist period" had changed to the "Christian period." This development is outlined in the 7th highly dramatic chapter, "The Movement towards Christianity. The drama af Religion, New Encounters," which he began "at a terrible and agonizing moment for Europe: in June 1940. Whole worlds are crashing in ruins, and other worlds, unknown and unpredictable, are coming into being. Men are cast into outer darkness in which they are reduced to the semblance of broken puppets. Again and again I am made aware of the question whether this fallen and stricken world, which paralyses and cruches man by its inexorable necessities, can be possessed of true, original reality; whether man is not driven by the very nature of things to look for a reality which transcends this world. This constitues the religious question which has been a source of continuos disquiet for me even in my most irreligious moments" (p. 170).

Of special interest is the experience told on page 176, "when some strange knowledge and light were communicated to me: it happened one summer in the country; at a moment of great anxiety and depression, I went into the garden at twilight. Heavy clouds hung overhead, and the shadows were falling, when suddenly a burning light flared up in my soul." This incident reminds us of the vision of V. Solovyev in Egypt, of which Helen Iswolsky gives a vivid description in her *Soul of Russia* (chap. 14, "The Prophet of Universality"). What he sometimes called "The Prophet of Godmanhood' (cp. K. Pfleger, *Wrestler with Christ,* London' 1937) meant to Berdyaev, is also indicated by the following passage: "When I became conscious of myself as a

Christian, I came to confess a religion of *Godmanhood (cp.* V. Solovyev's *Lectures on Godmanhood,* transl. by Peter P. Zouboff. International University Press, N. Y. 1944): that is to say, in becoming a believer in God I did not cease to believe in man and in man's dignity and creative freedom. I became a Christian because I was seeking a deeper and truer foundation for belief in man" (p. 180).

The Russian touch on Berdyaev's Damascus-road is always noticeable. "The heroes in Tolstoy's and Dostoevsky's novels were of greater importance for me than philosophical and theological schools of thought, and it was at their hands that I received Christianity" (p. 80). And again we read: "Eckhart, J. Boehme and Angelus Silesius are more congenial to me than many doctors of the Church. Mysticism, understood as a mode of knowledge rather than a finished product has always exercised my imagination" (p. 83).

Among the many influences to which B. became exposed, S. Kierkegaard, L. Shestov (sometimes called the "Russian Kierkegaard," cp. his *Kierkegaard und die Existenzphilosophie,* Graz 1949, also available in French) and Existentialism should be mentioned. "I regard my type of philosophy as 'existentialist', even though one should qualify this by pointing out that the true existentialist philsosophy is represented by St. Augustin, Pascal, Kierkegaard and Nietzsche rather than by Heidegger, Jaspers or Sartre" (p. 93). This relates him rather to the "Christian Existentialist School" of Gabriel Marcel (cp. his *Philosophy of Existence,* Philosophical Library, New York 1950), E. Mounier and others. In spite of the "most friendly relations" that grew up between him and J. Maritain, "a Roman Catholic convert from Protestantism and the chief representative of Thomism in France"—and not only in France—"who instantly won my heart," Berdyaev never left his Russian Orthodox Church, though, "In regard to the Church I always desired a reformation, in the sense of a thoroughgoing spiritual reform, of which the Protestant Church stands in no less need than the Orthodox or the Catholic Churches" (p. 205).

What B. said about his friend, Leo Shestov, may be applied to himself: "He was a great brilliant master of double meanings and paradoxes" (p. 306). He states that "this world is ruled not by God but by the Prince of the World, and his rule is singularly successful" (p. 298). For that reason the author has "never experienced what are known as the joys and comforts of religious life" (p. 182), though "I know for certain that a Higher Power watched over my life and guided it when it was most grievously imperilled" (p. 310). But we are surrounded by a world of mysteries. "A true realism and a true idealism issue from the recognition of Mystery beneath and beyond this world: it is the attitude of him whose eyes do not tell what they know or do not know. He who knows no mystery lives in a flat, insipid, one-dimensional world" (p. 310).

Berdyaev remains a Russian, very often a Russian dreamer. May his dream become reality when he asserts: "There can be no doubt that, as a result of the experience of the revolution and war, the religious movement is growing and the Christian faith is if anything stronger than ever before among the Russian people" (p. 324). His eschatological outlook of the great world drama classifies him with the Alexandrian fathers like Clement, Origen and many followers. "I could never admit that there is less compassion and pity in God than in myself, imperfect and sinful as I am" (p. 65). K. Pfleger's remark may be right: "For the religious soul of the East the question of the apokatastasis stands in the foreground." To Berdyaev applies what Dostoevsky said of himself: "It is not as a child that I believe and confess Jesus Christ. My 'hosanna' is born of a furnace of doubt." Worthy of consideration are the closing sentences of the Epilogue (1940-47): "Christians will have to show . . . more than a mere rejection of or adaptation to 'communism,' the grapes of which are so sour to them: they will have to show a power to move men in extremis, without looking to the right or to the left . . . For my part, I can see no solution of the betrayal of the world by Christians or betrayal of Christianity by the world until history is ended. Only beyond history is there victory for the spirit of God and of man" (p. 326).

A highly valuable and thought-provoking contribution to the development of religious philosophy, especially of the Russian mind. A French presentation of *N. Berdyaev and Christian Philosophy in Russia* by Eugene Porret complains that we—it means not the French alone—have only a very superficial knowledge of Russian thinking. Berdyaev's *Dream and Reality* offers a profound introduction.

—W. Rodemann

THE AUGUSTANA LUTHERAN CHURCH IN AMERICA: PIONEER PERIOD 1846-1860, By Oscar N. Olson, Augustana Book Concern, 1950. — 397 pp., $3.50.

Dr. Oscar N. Olson, official director of historical research of the Augustana Lutheran Church, herewith presents the first of three volumes on the history of his synod. This volume contains a very detailed description of the pioneer years, covering a period of 15 years. In keeping with the foreword by Dr. P. O. Bersell the author successfully tries to "be more than a chronicler of events." He evaluates these events and does it "without prejudice and with personal objectivity. For true history is not propaganda." Dr. Olson explains the causes for the Swedish emigration, the role of the Evangelical movement, the attempts, failures and successes in the New World, the many trials and misunderstandings that made the organization of the synod often difficult, and the final success of the venture. Special chapters are devoted to "Schools and Education," "Publication Ventures," "Worship Life among the Pioneers," and to biographies of "Pioneer Pastors." A great deal of research went into this book and it renders a very distinct service to those who would like to understand better early American Lutheranism in the Midwest and the resultant divisions and peculiar developments among synods.

—Walter G. Tillmanns

News of the Churches

Six More Churches Join Lutheran World Federation

Geneva — Six church bodies, comprising more than 100,000 adherents, were accepted into membership in the Lutheran World Federation at the annual meeting of the organization's executive committee here.

The federation now has 50 member churches in 24 countries, according to Dr. Sylvester C. Michelfelder, executive secretary.

The new affiliates and their memberships are the United Evangelical Lutheran Church in Argentina (2,500), the Evangelical Lutheran Church in Japan (4,000), the Ebenezer Evangelical Lutheran Church of India (27,000), and the Hungarian, Croatian and Wendish Lutheran Churches of Yugoslavia (75,000).

Plans to coordinate the relief activities of the federation's member churches were approved by the meeting. They call for setting up a department of "Lutheran World Service" at LWF headquarters here which will be active in the fields of church reconstruction, interchurch aid, help for minority churches, and service to refugees.

In the past decade, more than $47,000,000 in cash and goods have been contributed to overseas relief and reconstruction by Lutherans in America. In recent years, other countries have also made substantial contributions to these activities. It was the consensus of the executive committee that the time has come for the federation as a whole, with all its member churches and national committees, to take responsibility for the continuing program.

In another action, the committee approved a proposal for a permanent theological department headed by a director. This department also will be located at LWF headquarters here, which occupies one of the buildings of the World Council of Churches.

One of the main objects of the department will be to organize an international exchange of theological professors and students and to help assure theological training for students of those churches which do not possess Lutheran faculties of their own.

The department will also be charged with operating a publications center to promote the translation, publication and distribution of theological literature among member churches of the federation.

It was announced that one of the principal speakers at the second assemby of the LWF, to be held at Hanover, Germany, July 25-August 3, 1952, will be Dr. Eivind Berggrav, former Bishop of Oslo and Primate of the Church of Norway. He will speak at a plenary session on the subject, "Church and State—The Lutheran Viewpoint." It was indicated that this topic will be brought up for discussion by the delegates.

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Lutheran World Population Reported 68,500,000

Geneva—Known Lutherans throughout the world total at least 68,500,000, according to statistics compiled by the Lutheran World Federation here.

Of this number, according to Dr. S. C. Michelfelder, LWF executive secretary, 51,000,000 are affiliated with nearly 100 church and mission groups in 33 countries. The remainder, an estimated 17,500,000, are members of Union Churches in Germany and elsewhere which contain a high proportion of Lutheran districts, parishes or members, Dr. Michelfelder reported to the LWF's executive committee at its annual meeting here.

He stressed that the total represents a minimum figure as in many instances it was not possible for his office to obtain complete and accurate statistics. He said this was particularly true of countries behind the Iron Curtain.

Of the 51,000,000 Lutherans in organized churches and missions, close to 90 per cent are concentrated in seven countries—Germany, with 20,230,760; the United States, with 6,256,900; Sweden, with 6,105,000; Denmark, with 4,000,000; Finland, with 3,840,000; Norway, with 3,076,740; and Latvia, with 1,500,000.

Member churches of the Lutheran World Federation, Dr. Michelfelder reported, represent 46,5000,000 persons, or 90 per cent of the 51,000,000 affiliated with the world's Lutheran Churches and 68 per cent of the 68,500,000 credited to Lutheranism, the largest Protestant denomination in the world.

Dr. Michelfelder said the figures in the statistical survey were obtained primarily from membership files of 1950, almanacs of 1951 and official statements published within the last year in church periodicals. In some cases, older sources of information have been used, such as the Lutheran World Almanac of 1937. Pre-war figures were used for the Baltic States and other Iron Curtain countries, Dr. Michelfelder said.

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Lutherans Consolidate Mission Activities

Geneva — Lutheran foreign mission activities are being coordinated and consolidated on several fronts, it was reported to the executive committee of the Lutheran World Federation at its annual meeting here.

Steps toward closer cooperation in Africa, India and New Guinea were revealed by the LWF's Commision on World Missions in a report prepared by Dr. Fredrik A. Schiotz of New York. He is chairman of the LWF commission and executive secretary of the Commission on Orphaned Missions and Younger Churches of the National Lutheran Council.

In New Guinea, the formation of one Lutheran mission will become a reality in 1952. This development was hailed by the LWF commission as a "turning point in mission history."

Dr. Schiotz said that a proposal for joint operation of the field there has been approved by the Neuendettelsau Mission Society of Germany, the Board of Foreign Missions of the American Lutheran Church, the United Evangelical Lutheran Church of Australia, and the National Lutheran Council's commission. A constitution governing the new arrangement is now being prepared.

In Tanganyika, in British East Africa, plans are progressing, Dr. Schiotz reported, to establish a Lutheran Council. Through it, mission groups will coordinate their activities more closely and jointly administer institutions assigned to the council's supervision. A similar organization is planned, he said, by Lutheran missions in South and Southwest Africa.

In India, Dr. Schiotz added, progress has been made in setting up a joint mission board, with equal representation from the Gossner Evangelical Lutheran Church and the Gossner Mission Society. It will supervise missionary work in new areas where work has not been done before.

Consultations have also been held between the Schleswig-Holstein Mission Society, the Gossner Mission Society and the Leipzig Mission Society to explore the possibility of working jointly with the Gossner Church in

opening work in the area of Singhbhum.

A tentative schedule for the missions program that will be a part of the LWF's assembly at Hannover, Germany, in July and August of 1952, was submitted to the executive committee. The missions section will have as its theme, "The Living Word Calls the Nations."

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Lutherans Seek Missionaries for Formosa

New York — An appeal to Lutheran missionaries to serve in Formosa was made here by Dr. Fredrik A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lptheran Council.

In his appeal, copies of which were sent to Lutheran mission societies and boards cooperating with the Commission on World Missions of the Lutheran World Federation, Dr. Schiotz described Formosa as an "urgent challenge to Lutheran missionary zeal."

"In order to seize this opportunity as quickly as possible," he said, "it would seem to me that any society or board that can spare one or two of several missionaries who know the Mandarin language, ought to do so at once."

Dr. Schiotz's request was based on recommendations from representatives in China of ten different Lutheran mission societies of the United States, Germany, Norway, Sweden, Denmark, Finland, and Holland.

These representatives drew up the recommendations after receiving a report on mission opportunities in formosa from Dr. Arthur S. Olson, director of the China Branch of the LWF, and Dr. John L. Benson, superintendent of China work for the Board of Foreign Missions of the Augustana Lutheran Church.

Drs. Olson and Benson were in Formosa for the inauguration early last month of the first Lutheran congregation organized on the island. Located at Kaohsiung, the congregation comprises 73 charter members, headed by Dr. C. A. Chin, a medical doctor from Honan.

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LWF Drafts Statement to Guide Member Churches

Geneva — Lutherans throughout the world were called upon "to bring the truth of the Gospel to bear on the solution of all our problems in local, ecumenical and international relationships," in a statement issued here by the executive committee of the Lutheran World Federation.

Addressed to all member churches and national committees of the LWF, the statement was signed by Bishop Anders Nygren of Lund, Sweden, president, and Dr. Sylvester C. Michelfelder of Geneva, executive secretary.

It called upon Lutherans "to recognize and to accept the unique responsibilities of the Lutheran Church at all times." The statement said that this was particularly urgent "in these times of strain and stress in which demonic forces are in the ascendancy in so many parts of the world to hinder and even to stop the free course of the Gospel."

It pointed out that in many areas "the ministry of the church is seriously interfered with and restricted, even to the point of personal persecution." In some sections of the world, the statement added, "it is impossible for us to contact and give succor to these our brathren."

"Urgently we request," the executive committee said, "that they be remembered in intercession before the throne of grace and that, corporately and individually, every possible opportunity be sought to bring Christian cheer and aid to the members of these 'missions and churches under the cross.' "

Emphasis was given in the statement to the "strategic importance" of the Lutheran World Federation as a cooperative agency for the churches in the fields of theology, inter-church aid, orphaned missions, and help to refugees.

"We plead with all the giving churches," it said, "not to grow weary in well doing but to continue in an enlarging, grand demonstration of Christian love so that the benevolent activities may effectively continue."

All member churches were urged to send delegates to the LWF's 1952 assembly at Hannover, Germany, because it "offers a great opportunity for all our member churches to participate actively in making a united Lutheran impact upon the Christian world."

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Reports on Lutheran Aid to DP's

Geneva — Only 12,000 Lutheran displaced persons remain in Germany, Austria and Italy, it was estimated here by Dr. Stewart W. Herman, director of the Lutheran World Federation Service to Refugees. Five years ago, he said, the number was at least 190,000.

In his annual report to the LWF's executive committee at its meeting here, Dr. Herman stated that the service agency had helped one-half of all the Lutherans who emigrated, or 80,000 to 90,000 persons, while more than one-third, or 30,000, were fully sponsored in their resettlement by the organization.

He pointed out that tens of thousands of Lutheran DPs migrated via mass schemes sponsored by various governments, with little or no assistance from voluntary agencies, while other thousands were sponsored by non-Lutheran organizations.

Of the 12,000 Lutheran DPs that are left, about 40 per cent still have a good chance of emigrating this year, most of whom will be resettled in the United States, according to Dr. Herman. The other 60 per cent, he said, comprise institutionl cases and others unable to support themselves.

Although resettlement of DPs may be completed by the end of this year, Dr. Herman stressed that the task of the Service to Refugees is not finished. Future emphasis, he said, will be upon the resettlement of ethnic German refugees.

The immigration of German refugees into the U.S. "is still hampered, a year after the law permitting their entrance was passed, by the same complications which plagued the DP movement," the report stated, but "the tiny trickle of emigrants to the rest of the world has swollen to a small flood."

"A certain percentage of homeless ethnic Germans are being forced to seek new homes overseas," Dr. Herman said. "Unless there is another conflict in Europe, the movement will go on for a few years. The farmers from Eastern Europe are least likely to find new employment in Western Europe, but their skill and other excellent qualities are badly nedeed in undeveloped areas of the world."

Dr. Herman estimated that there are at least ten million refugees and expellees in Germany, and another 300,000 in Austria.

—o—

Lutheran Women Back Church Drive

New York — Support of a $10,000,000 drive to extend missionary and educational enterprises of the Lutheran Church-Missouri Synod was voted by the Women's Missionary League of the denomination at its fourth biennial convention here.

Prof. Martin J. Neeb, executive secretary of the synod's Board of Higher Education, said the project would include building of the first senior college to be owned by the Church.

For the new college and for the expansion of the synod's 14 existing educational institutions—ten junior colleges, two theological seminaries, and two training centers for parochial school teachers—a total of $6,500,000

has been assigned. Of the remainder, $2,000,000 will go to home missions and $1,500,000 to foreign missions.

Mrs. Sadie Fulk Roehrs of Fort Wayne, Ind., president of the organization, reported that its latest figures showed 2,505 local societies with a total enrollment of 103,972.

—o—

Mission Completed, Air Parish is Disbanded

Lemman, S.D. — The history-making 18,000-square-mile Lutheran air parish which embraces several western South Dakota counties is about to be disbanded—because of its success.

And its flying pastor, the Rev. Norval Hegland, will soon get a new assignment.

Three regular parishes will be established out of the 10 congregations which make up the air parish, according to Dr. Philip S. Dybvig, Minneapolis, executive director of home missions of the Evangelical Lutheran Church, which organized the parish.

Mr. Hegland will continue to serve as a flying pastor, but will move to northern Alaska.

—o—

Fire Damages Lutheran Hospital in Jerusalem

Jerusalem — Damage estimated at between $200,000 and $300,000 was suffered in a fire at the Lutheran-owned Augusto Victoria Hospital on the Mount of Olives in Jordan Jerusalem, but the 24-hour blaze was largely confined to supplies stored in the basement.

The 400-bed institution, one of the largest hospitals in the Middle East, belongs to the Lutheran World Federiaton and is operated by the church agency for Arab Palestinian refugees under an agreement with the United Nations.

—o—

Lutherans Score Racial Segregation in Churches

Valparaiso, Ind. — Racial segregation in churches was one of the main problems discussed here at the second annual Valparaiso Institute on Race Relations.

Leading speaker at the two-day sessions, attended by clerical and lay delegates of the Lutheran Church-Missouri Synod from coast to coast, was Dr. Alvin W. Rose, Negro professor of sociology at North Carolina College.

"You know better than I," Dr. Rose told the delegates, "that the church is America's most segregated institution. More than 96 per cent of American Negroes and whites worship in segragated churches."

Calling attention to trends in court decisions throughout the country, Dr. Rose said that acts of segregation were coming to be regarded as "unconstitutional discrimination" in themselves.

Another speaker was Dr. Richard R. Caemmerer, professor at Concordia Seminary, St. Louis, Mo., who called for a "Christian directive" in race relations. He said "the New Testament does not analyze the nature of races, but simply denies that race has any significance for the person who is in the Church of Christ."

The institute was sponsored by the Lutheran Societies for Better Race Relations in Chicago and St. Louis.

California Lutherans Establish Blood Bank

Los Angeles — A blood bank has been established by the Lutheran Welfare Council of Southern California as an emergency source for churchmen.

Dr. Frederick A. Smith, executive secretary of the Welfare Council, explained that increased danger of atomic attack and many calls from pastors in recent years concerning possible sources of blood led to the blood bank's establishment.

Donated blood will be placed on deposit at California Lutheran Hospital and given free of charge to Lutherans needing it.

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Church Film Libraries Formed in California

Pasadena, Cal. — Church Film Libraries, a unified rental agency for motion pictures produced by nine Protestant denominations, has begun operation here as a non-profit corporation.

The organization, which serves the Los Angeles area, is believed to be the first of its kind functioning in this country.

President and general manager of the new company is the Rev. Kenneth L. Holst, producer and distributor of religious films, whose own library of motion pictures has been combined with those of the Congregational Christian Churches and the Presbyterian Church in the U.S.A. in the unified venture.

Other partners in Church Film Libraries are the American Baptist, Disciples of Christ, Protestant Episcopal, Augustana Lutheran, United Lutheran, United Presbyterian and Friends denominations.

All 16 mm. films these denominations sponsor will be distributed in southern California by the new organization. It was incorporated under California laws, and its board of directors has one representative from each denomination plus three members-at-large.

—o—

Historic Bible Discovered

Fort Wayne, Ind. — A Lutheran Bible and commentary printed 46 years after the death of Martin Luther has been discovered in the Allen County Historical Museum here.

The age-crumpled pages bear marginal notations in German. Each of the three volumes printed in German measures 12 x 7 inches. Ragged leather bindings still cling to their sturdy wooden covers.

The 1592 volumes were found in a museum closet by Richard Loudermilk, a junior member of the Allen County Historical Society.

—o—

New Finnish Bishop Named

Helsinki — Dr. Martti Simojoki was elected Bishop of Mikkeli, southeast Finland, to succeed Bishop Ilmari Saloimes, who became Primate of the Finnish State Lutheran Church early this summer.

Dr. Simojoki was himself one of the candidates recommended for the primate's office, previously held by Archbishop Aleksi E. Lehtonen, who died in March. He is editor-in-chief of Vartija, Finnish Lutheran publication, and was formerly assistant professor of practical theology at the University of Helsinki.

The new bishop was named at a church election and his appointment is expected shortly to be ratified by President Juho K. Paasikivi. Under Finnish law the President reserves the right to make all episcopal appointments in the State Church.

—o—

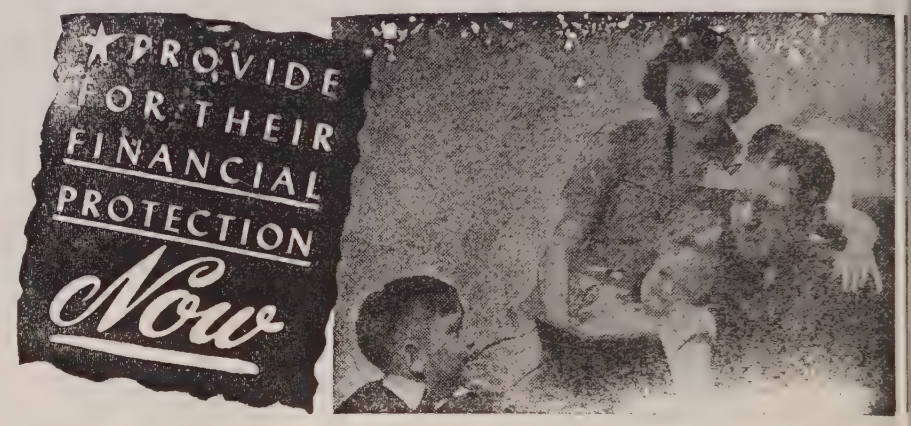
Hungarian Bishops Take Loyalty Oath

Budapest — Led by Archbishop Julius Czapik of Eger, the Hungarian Bench of Roman Catholic Bishops took the oath of allegiance to the Communist People's Republic at a publi ceremony here attended by leading members of the government.

Pledges signed by the bishops in cluded promises of loyalty to the gov ernment and of cooperation in effor to strengthen Hungary's economic an political life.

The bishops' pledge came nearly tw years after the issuance of a goverr ment decree ordering everyone on th public payroll to take the loyalty oat The bishops announced then th priests, who had been classed as Stat paid civil servants, were at liberty t swear the oath, but they said the themselves could not do so except wit "the permission of the Holy See."

The oath-taking ceremony took plac at the Parliament building here. Cloth



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ed in their robes of office, the bishops were received by Sandor Ronai, president of the presidium and other members of the government.

Accompanying Archbishop Czapik were eight bishops and their assistants, the superiors of four teaching orders, including the Benedictines, the Piarists, and the Franciscans, who were permitted to remain after the government decreed the dissolution of religious orders last year.

——o——

China Closes American Missions

Hong Kong — American Protestant mission boards have been served notice by the Chinese Communist government that they may no longer finance religious educational, or charitable work in China.

A decree ordering the American bodies to cease their work immediately was signed in Peking by Premier Chou En-lai. The decree was embodied in a set of regulations obviously aimed at wiping out American mission influence and making the Chinese church entirely independent.

Signalizing the official promulgation of a policy already in actual force for a long time, the decree made no mention of any but missions conducted by Americans.

In addition to stipulating that the Chinese churches sever relations with mission boards in the United States, the decree provided for the early departure of the dwindling number of American missionaries who remain in China. It read in part:

"Those who have spoken or acted against the people's government should be immediately dismissed, and those who have committed crimes should be reported to the government for punishment according to the law.

"Those who wish to leave should be given permission to return to their country. Those who have not spoken or acted against the people's government and are considered necessary to be left behind at the expense of Chinese institutions and organizations may remain. However, they may not take up executive or administrative offices in said institutions and organizations."

The decree said that foreign missions which wish to contribute their properties, not including land, to Chinese churches and organizations may do so, but only unconditionally.

In what seemed to be a desire to compensate for the loss of United States support, the decree provided for tax exemption on buildings owned by Chinese churches and church organizations.

Chinese Contacts Impossible, World Church Group Told

Rolle, Switzerland — Communist restrictions have made it impossible for any outside Christian movement to maintain contact with Chinese churches, a report received here by the World Council of Churches' Central Committee declared.

The 90-man committee met for a week-long session under the chairmanship of Dr. George K. A. Bell, Anglican Bishop of Chichester, England. Serving as vice-chairman was Dr. Franklin C. Fry, president of the United Lutheran Church in America.

According to the report, the Chinese churches, "in accordance with their complete acceptance of the government's leadership and control, had decided to sever all connections with the Christian missions of the West."

"It has similarly become impossible in practice," it added, "for ecumenical movements to maintain contacts with the Chinese churches."

A letter was read to the Central Committee from Dr. T. C. Chao, dean of the School of Religion, Yenching University, Peking, announcing his resignation as one of the six co-presidents of the World Council of Churches. The letter was written last April, but action on it was deferred pending the meeting of the Central Committee.

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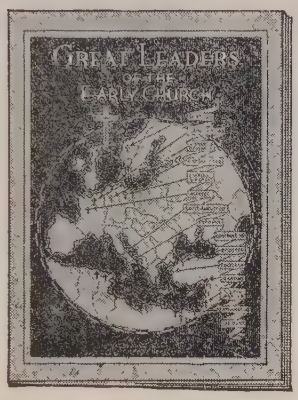

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In his letter, Dr. Chao said he was resigning because the Committee adopted a statement at its meeting in Toronto, Canada, in July, 1950, condemning North Korea as an aggressor and expressing doubts concerning the motives behind the Communist-inspired Stockholm "peace appeal."

The Committee voted to accept Dr. Chao's resignation, meanwhile expressing its "intention of continuing to hold the Christian churches of China in ecumenical fellowship through love and prayer."

Miss Sarah Chako, principal of the Isabella Thoburn College for Women at Lucknow, India, was elected World Council president in place of Dr. Chao. Also elected a co-president was Greek Orthodox Archbishop Athenagoras, who filled the vacancy caused by the death of Archbishop Germanos of Thyateira last January.

—o—

Plan New Protestant Social Action Organization

New York — Plans for the formation of a new national Protestant organization for social action announced here by Dr. Reinhold Niebuhr, professor of applied Christianity at Union Theological Seminary.

The organization, which will seek to promote "a socially constructive form of Christianity" actively concerned with current political, economic and social affairs, will be launched at a conference at Howard University, Washington, D.C., Sept. 14-15.

Dr. Niebuhr said the group would attempt to furnish Protestantism with a "solidly oriented middle ground" to help offset the influence of both leftists and rightists in the Church and society.

A conference call sent out to churchmen, seminarians, laymen and laywomen said such an organization is needed because present-day Protestantism "has failed to relate its tradition of liberty and responsibility to democratic institutions in such a way as to offer our people a critical and constructive Christianity."

The hour has come, the call asserted, "for those of us who believe that Christian faith must be expressed in the current struggle for justice in politics, economics, community life and international relations to unite with one another."

Organizational plans are being made by a "Christian action provisional committee" headed by Dr. Robert Handy, professor of church history at Union Theological Seminary, New York. The Rev. Charles McCoy, a Yale Divinity School graduate student, is executive secretary.

The new group, according to Mr. McCoy, will not compete with existing church agencies but will aim primarily to "strengthen and support their activities by making available an analysis of events which will be continuously relevant to problems which the Church faces."

—o—

Census Bureau Reports on Church School Enrollment

Washington, D.C. — One out of every eight students of elementary age in the United States attends a parochial or other private school, the U.S. Census Bureau reported here.

About one out of every 12 high school students attend a non-public school.

Two out of every five college students attend church-supported or other private schools.

These figures are revealed by a national survey of school enrollment just completed.

On the college level 58.6 per cent of the students are enrolled in state or municipal colleges and universities while 41.4 per cent attend non-public institutions.

A total of 8.1 per cent of high school students attend non-public institutions compared with only 7.6 per cent in 1948.

Of the total elementary school enrollment of 21,207,000, non-public in

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stitutions account for 2,499,000, the Census Bureau estimated. Out of 6,690,000 high school students, 541,000 are enrolled in non-public schools. Of the college enrollment of 2,175,000 in the 1950-51 academic year, 900,000 were in privately-supported colleges.

Only 37 per cent of the nation's male college enrollment is in private institutions, while more than half of the coed enrollment, 50.8 per cent, is in non-public colleges.

—o—

Newspaper Urges Resumption of Released-Time Program

Youngstown, O. — Resumption of this city's released-time religious instruction program—dropped in 1948 after the Supreme Court decision in the McCollum case—was urged here editorially by the Youngstown Vindicator.

The newspaper said a recent ruling of the New York State Court of Appeals affords an adequate basis for Youngstown churches to renew their released-time program.

New York City's religious instruction set-up, similar to the former Youngstown one, was upheld as constitutional in the N.Y. Court of Appeals decision.

"It is true that the U.S. Supreme Court will have the last word," the newspaper said. "But it will hardly outlaw a program which, to be sure, implies friendship between Church and State, but does not breach the wall by using state buildings and funds for the Church."

Public schools properties and moneys were employed under the religious instruction system of Champaign, Ill., which was declared unconstitutional in the McCollum decision. The New York court held that when features such as these are absent, a released-time program may be constitutional.

—o—

Senate Committee Exempts Church Papers From Postal Increase

Washington, D.C. — A bill increasing postal rates but exempting religious and charitable organizations from any increase in second and third class mailing tariffs has been approved by the Senate post office and civil service committee.

The bill is more liberal than that reported earlier by the House post office committee, which exempted religious organizations only from the second class mail increase. The Senate committee would also exempt churches from the proposed increase in postcard rates.

Although both committees have now completed their deliberation on postal rate increase legislation, neither chamber has yet acted. With a heavy calendar of appropriations, tax and defense legislation listed for August, it is unlikely that Congress will act on postal rates until fall.

So dissimilar are the two measures reported by the House and Senate committees, that the final version of the legislation is almost certain to be written in a joint House-Senate conference committee after the two houses have acted on their respective bills.

—o—

Churches Refused Radio Frequencies

Washington, D.C. — The Federal Communications Commission has denied a petition that churches and other non-profit organizations be permitted to operate low-power frequency modulation radio stations.

In a 4-2 decision the government agency turned down an application by the radio commission of the Southern Baptist Convention and the executive board of the Baptist General Convention of Texas for a change in FCC rules to make possible the granting of such permits.

In the Commission's majority report it was stated that insufficient evidence had been presented of a need for the broadcasting facilities proposed in the petition. The Baptists had planned to set up in Texas and elsewhere a large

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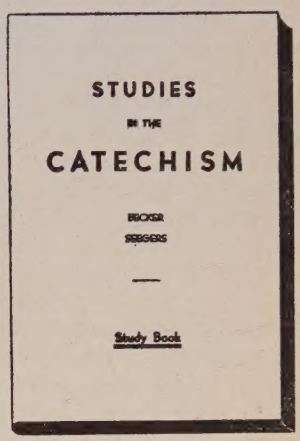

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number of low-power 10-watt stations to broadcast their services to shut-ins and other listeners within a radius of a few miles from each station.

The FCC majority expressed doubt that churches on the whole are interested in operating such stations, and said no evidence at all had been presented that other tax-exempt nonprofit organizations might be interested.

Present rules require a considerably more extensive layout for an FM station than the $2,000-$3,000 ones proposed by the Baptists. The rules also demand a minimum of eight hours of broadcasting each day, with balanced programming.

Commissioners Paul A. Walker and Robert F. Jones issued a dissent from the majority opinion in which they said that the petition of the Texas Baptists should be granted since they stood ready to operate at 26 small FM stations.

"Long before radio and television broadcasting was invented," the two dissenting commissioners declared, "churches exercised a real influence in the cultural affairs of communities throughout the United States.

"The clergy (RomanaCtholic, Protestant, and Jewish) had a real voice as community leaders in the selectino of material which the community enjoyed, in education, entertainment, and culture, in addition to answering the real personal spiritual needs of the individuals of the community."

They asserted that the influence of the clergy in community affairs "answers a personal and public need of our people."

"Radio and television broadcasting has been superimposed upon the community life," they said. "There is no reason why this continuing personal and public need should not be utilized primarily by the clergy in radio, as suggested by the petitioners."

—o—

House Authorizes Aid To D.C. Church Hospitals

Washington, D.C. — A bill authorizing federal aid to District of Columbia church-related and non-profit hospitals for erecting new buildings was passed by the House of Representatives and sent to the Senate.

The measure would make national and District of Columbia funds available to Providence Hospital, a Roman Catholic institution, and Sibley Memorial Hospital, a Methodist institution. Both will claim the funds for extensive rebuilding programs if it becomes law.

A third church-related institution, Episcopal Ear, Eye, Nose and Throat Hospital, is contemplating merger with two non-sectarian hospitals to form a new medical center, and therefore would not be affected.

Although the bill had been criticized by spokesman for two Protestant groups on the grounds that it would violate the Church-State separation principle, the question was mentioned only once during the course of the hour's debate which preceded passage.

Rep. A. L. Miller (R.-Neb.), who offered an amendment to make the contribution a non-interest bearing loan instead of a public grant, declared: "I do not want to hear any more economy cries on my side of the House, when they are setting up a new policy here which permits religious organizations to come to the federal treasurer for handouts."

However, Rep. John W. McCormack (D.-Mass.), House majority leader, who personally sponsored the bill, said it merely extends a principle already recognized under the Hill-Burton Act of federal aid to hospitals.

He added that the only reason the financial provisions are more generous than under the Hill-Burton Act is that the federal government owes a special responsibility to the national capital.

Washington's population is in a constant state of flux, he said, with many persons maintaining close ties with their home states making it difficult for churches and private organizations to raise funds for charitable works.

The measure, as approved by the House, would provide federal funds for 35 per cent of the cost of new hospital buildings and District moneys for another 15 per cent, leaving the private sponsors to raise the other 50 per cent.

—o—

Protestant Groups to Fight Hospital Grant Bill

Washington, D.C. —Two Protestant groups are mapping a fight against a District of Columbia hospital grant bill in the Senate, charging that it would violate the Church-State separation principle.

They are the Baptist Joint Committee on Public Affairs and Protestants and Other Americans United for Separation of Church and State.

Legislation approved by the House of Representatives would extend federal and District funds on a 50-50 matching basis to four privately-operated Washington hospitals, including two with religious affiliation.

Both Sibley Memorial Hospital, a Methodist institution, and Providence Hospital, Roman Catholic, have indicated that they will accept funds toward new buildings if the legistlation is approved.

Dr. Joseph M. Dawson, executiv secretary of the Baptist committe said his organization has requested th the Senate District of Columbia Com mittee hold public hearings on th measure before reporting it to the flo for action.

He said it was "particularly deplo able" that the House did not take roll call vote on the measure when was passed, and that "virtually n mention of the constitutional questio involved was made in debate."

"We intend to see that the issues a fully presented to the Senate," D Dawson declared.

—o—

NPA Orders 60-Day Ban on Church Starts

Washington, D.C. — A 60-day ba on starting new construction of chu ches, schools, hospitals, and other i stitutional buildings has been ordere by the National Production Admini tration.

Officials said the ban was made ne cessary by the fact that constructio started on all kinds of institutiona buildings during June and July wa far in excess of what had been fore cast, causing a serious shortage of ste and copper.

Supplies are simply not available fo any more building than what is no underway, they stated.

However, churches, schools, and ho pitals which have planned to sta building projects and which on Au 4 had at the construction site or unde contract the necessary steel and co per are not kept from going ahea under the new regulation.

At the end of the 60-day period, o Oct. 1, much stricter controls over a types of construction will be applie

Authorization will be required fro the NPA for any structure using mo than two tons of steel or 200 pounds o copper. Until now a construction pe mit had to be sought by a religiou group only if its proposed buildin needed 25 or more tons of steel.

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In addition to the building permit, an allocation of steel and copper will also be required, as these materials will no longer be available to builders on the open market. Except for certain emergency cases provided for, no building material will be allocated for a project to be started before Oct. 1.

Applications for construction projects to start after Oct. 1 may be filed during the ban period. Officials of the NPA advised religious groups planning such projects to apply as soon as possible to the Federal Security Agency in Washington, so that their requests may be ready for consideration when the ban is lifted.

—o—

Protestants to Stress Radio Rather than TV

Indianapolis — Leaders in broadcasting work of the National Council of Churches served notice here that Protestant churches in the next 12 months will continue to direct their major effort toward radio rather than television programs.

Radio is still "the most useful medium to serve the cause of Protestantism," Albert Crews, director of radio and TV production of the Council's Broadcasting and Film Commission, declared at a national religious radio workshop held on the Butler University campus under Commission auspices.

"With redio in 95 per cent of American homes and television in only 26 per cent," he said, "the major share of the audience is still with radio, and will remain substantially that for the coming season."

He added, however: "This does not mean that the Church will ignore television. The Church was 20 years late in learning to use radio. We must not make this same mistake again. Twenty-five per cent of our budget will go into television, both live and films."

Churches May Employ Social Security Beneficiaries

Washington, D.C. — A new administrative decision by the Federal Security Agency will make it easier for some churches and non-profit institutions to employ workers over 65 or widows with dependent children who are receiving social security benefits.

The FSA has determined that employment in jobs not covered by social security need not be counted as "gainful employment" by those who are receiving social security benefits. Under the new social security law passed by Congress in 1950, recipients must give up their social security benefits if they earn $50.00 a month or more in "gainful employment."

While some churches and religious organizations have availed themselves of the opportunity to extend social security coverage to their employees under the new act, a majority of churches, especially those with only one or two staff members, still do not come under social security.

If the job is not covered by social security, effect of this regulation is to allow a worker to earn more than $50 a month without losing his or her monthly benefits. Since many retired workers and widows with children under 18 are seeking part-time or full-time employment to supplement their monthly social security checks, this regulation gives churches an advantage in the employment market for custodial and clerical help.

Theological Schools Expect Record Enrollment

New York — Protestant and Orthodox theological schools of this country will have a record enrollment this fall, according to a nation-wide survey made by the Department of Public Relations of the National Council of Churches.

One hundred seminaries of different sizes answered the Department's questionnaire. These schools, which had an all-time high total registration last year

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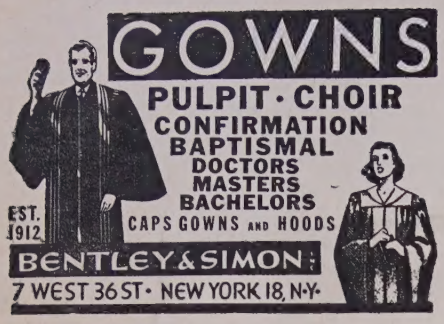

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of 21,455, indicated a further increase in their student body this fall to reach a new total of 21,876.

Seminary officials of numerous denominations commented that a growing number of the nation's youth, including many war veterans, are turning to the vocation of the ministry. Reports from 92 of the institutions disclosed that the 1951-52 enrollment would include 7,151 new students, of whom 5,306 would be preparing for the pastoral ministry, that is, parish work.

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Reports Americans Spend $1,000,000 an Hour for Liquor

Boston — Americans now spend a million dollars an hour for beer, wine and liquor, Mrs. D. Leigh Colvin, presindent of the National Woman's Christian Temperance Union, said here.

The 1950 consumer expenditures for alcoholic beverages totaled $8,760,000,000, or $210,000,000 more than the expenditure for 1949, she stated. Last year's consumption added up to 2,903,000,000 gallons, according to the dry leader.

Mrs. Colvin gave these figures in a statement issued on her arrival here for the 77th annual convention of the WCTU. She blamed the drinking increase largely on alcoholic beverage advertising, particularly in the "slick" magazines and over the radio and television.

"Were alcoholic beverage advertising banned in interstate commerce and over the radio as proposed in the Bryson bill," she said, "drinking in the United States would drop to half of what it is now, with a corresponding reduction in its ill effect on economy and people."

South American Churches Make Plans For Closer Cooperation

Curitiba, Brazil—(NLC)—Steps for "The deepening of the work of the individual churches and the strengthening of their fellowship with each other" were taken at a four-day Latin American Lutheran Conference here, Sept. 6-9.

Toward this end, it was voted to establish a Commission on Theological Education and a Commission on Christian Literature, both to be named by the churches. The first commission will investigate, in cooperation with the theological seminary at Sao Leopoldo, the establishment of a similar institution for churches using the Spanish language. Sao Leopoldo trains ministerial candidates only in German and Portugese.

The second commission will devote itself to study of ways and means for the preparation, publication and distribution of religious materials in the necessary languages, and to the exchange of films and other audio-visual materials.

It was agreed by the churchmen that a conference similar to the one held here should be convened, possibly in June of 1954, and that "all South American churches in the Lutheran tradition" should be invited to participate. The sessions here were attended by 21 delegates and 22 visitors.

A "word of greeting" adopted by the conference called upon the congregations in South America to "lift up their hearts in confident hope, and to join hands in labors of sacrificial love."

"With great joy we recognize our bond of faith with nearly 750,000 brethren of the Lutheran tradition who confess their faith in the countries on this continent," the message said. "It is our hope that future years will bring us more opportunities for coming together to consider matters vital to our Christian life and work and thereby to increase our fellowship across the barriers of nation and language."

Dr. Paul C. Empie, executive director of the National Lutheran Council in the U.S.A., and one of the conference speakers, termed the sessions "an historic milestone for Lutheranism in South America."

"Those who attended were certain that God brought them together," he said, "and that therefore the results will take on increasing importance in the light of His unfolding purposes."

Delegates represented the Federation of Lutheran Synods of Brazil, the German Evangelical Church in Chile, and the United Evangelical Lutheran Church of Argentina, the Lutheran World Federation, and the National Lutheran Council.

In addition to Dr. Empie, those present included Dr. S. C. Michelfelder, executive secretary of the LWF; Dr. Stewart W. Herman, director of the LWF Service to Refugees; Dr. William Arbaugh, secretary for Latin America of the Board of Foreign Missions of the United Lutheran Church in America; Dr. Rolf A. Syrdal, executive secretary of the Board of Foreign Missions of the Evangelical Lutheran Church; and Dr. Herman L. Gilbert of the ULCA's Board of Foreign Missions.

Also in attendance were Propst M. Marczynski of Buenos Aires, who represented as an observer the Foreign Office of the Evangelical Church in Germany (EKID), and Dr. Friedrich Huebner, representing the German National Committee for the Lutheran World Federation. Dr. Huebner will spend several weeks in the U. S. under auspices of the National Lutheran Council.

During the sessions, a Brazilian National Committee for the Lutheran World Federation was organized by the Federation of Lutheran Synods of Brazil, which joined the LWF last year. Dr. Herman Dohm, president of the Brazilian group, was elected chairman of the committee. He presided at the conference here.

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28,000 Lutheran DP's Here; 3,200 More Still To Come

New York—(NLC)—A total of 28,000 displaced persons have been resettled in the United States under the auspices of the National Lutheran Council and 3,200 more may still come to this country, according to latest estimates of the LWF Service to Refugees.

In a report covering these statistics Miss Cordelia Cox, head of the Lutheran Resettlement Service, told the NLC Supervisory Committee for Resettlement, that Greater New York still leads in placement of displaced persons. LRS has placed 1825 family units in Greater New York, 1745 families in California, 738 in Illinois, 7[illegible] in New Jersey, 727 in Minnesota.

These figures, said Miss Cox, represent the original placement of people. Surveys have shown that up to 30 per cent of the new neighbors move to other places. Some states like Minnesota and Kentucky attract former displaced persons from elsewhere. Other states, like South Dakota, lose them because of moving away.

Repayment of loans for inland transportation is still excellent, Miss Cox reported. She said this year repayments have averaged $30,000 per month.